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# RELIGIOUS EDUCATION

A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education

JANUARY-FEBRUARY, 1947



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1947

Directors of Religious Education: A Survey

Institutions on Judaism for Christian Clergymen

Spiritual Forces to Undergird the United Nations

A SYMPOSIUM

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# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## CONTENTS

	Page
Directors of Religious Education: A Survey.....	<i>Erwin L. Shaver</i> 3
Part III — The Experience of Administrators of Denominational and Interdenominational Religious Education Agencies.....	3
Part IV — The Attitudes of Theological Seminaries and Other Train- ing Schools Toward the Training of Directors.....	16
Summaries and Recommendations .....	24
Institutes on Judaism for Christian Clergymen.....	<i>Arthur B. Brenner</i> 28
Spiritual Forces to Undergird the United Nations: A Symposium.....	34
I —Protestant Service for the United Nations <i>Harry Emerson Fosdick</i> 34	
II —The Ideal of Justice in the United Nations.....	<i>Arthur Lelyveld</i> 37
III—The Protestant Contribution to World Order.....	<i>Richard Fagley</i> 41
IV—Religion and Internationalism in Japan.....	<i>Charles Iglehart</i> 46
V —Christianity and the United Nations.....	<i>Conrad H. Moebelman</i> 50
Adventures in Religion and Education.....	<i>Ruth Shriver</i> 58
Book Reviews and Notes.....	60

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not have "personnel bureaus"; many local churches seek help from the schools which are the source of supply; others look to friends or to various leaders to suggest names; some go directly to a likely candidate; the practice is to seek help from near-at-hand rather than national or state agencies.

#### PERSONS QUALIFIED TO BE RECOMMENDED

These organizations and administrators were also asked about their ability to recom-

mend persons qualified for these positions. On the 138 questionnaires returned by this group the responses give us the following facts:

#### Comments:

There is a very definite picture in the foregoing table. It is the utter inability of these administrators and organizations to find qualified persons for local church educational positions. Altogether these 115 agencies and their officers could find on the

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned by .....	18	22	27	71	138
This question not answered by .....	0	4	6	11	21
This question was answered by .....	18	18	21	60	117
Character of reply:					
"No calls received" reported by .....	3	2	5	13	23
That calls were received was reported by .....	15	16	16	47	94
Their answers ranged as follows:					
"Yes" .....	3	3	2	12	20
"A Few Calls" .....	1	7	2	11	21
"Several calls" .....	2	1	0	6	9
"Many calls" .....	0	3	2	5	10
A total of 180 calls were reported in figures by .....	9	2	10	13	34
These figures were distributed thus:					
1 call .....	3	0	2	0	5
2 calls .....	1	1	2	3	7
3 calls .....	1	0	2	3	6
4 calls .....	0	1	1	0	2
5 calls .....	1	0	0	1	2
6 calls .....	1	0	2	1	4
9 calls .....	1	0	0	1	2
12 calls .....	0	0	1	2	3
15 calls .....	0	0	0	2	2
17 calls .....	1	0	0	0	1

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned by .....	18	22	27	71	138
This question not answered by .....	0	4	7	12	23
Question answered by .....	18	18	20	59	115
"No persons to recommend" reported by .....	7	3	9	27	46
Were able to recommend a total of 218 said .....	8	11	8	24	51
Their numbers ranged as follows:					
1 person .....	5	3	2	8	18
2 persons .....	1	3	2	5	11
3 persons .....	1	0	2	1	4
4 persons .....	1	0	1	4	6
5 persons .....	0	0	0	1	1
6 persons .....	0	1	0	2	3
10 persons .....	0	0	0	1	1
12 persons .....	0	2	0	0	2
15 persons .....	0	1	0	1	2
50 or 60 persons (average 55) .....	0	1*	0	0	1
About 30 weekday teachers .....	0	0	1#	1#	(2) #
Other answers were stated thus:					
"Some" or "several" .....	0	0	1	2	3
"About 1/4 of vacancies", "few", .....	3	4	2	6	15
"Not many", "not enough available" .....					

average less than two persons each whom they could recommend.

The one agency (marked\*) which was able to recommend "50 or 60" persons, is a denominational Board of Christian Education, which has made a study similar to ours and is therefore distinctly conscious of this great need and is setting about to remedy it! The reports of weekday teachers available (marked #) are omitted from this study which is concerned primarily with local church educational leadership.

#### PERSONS WHO CANNOT BE PLACED

A problem which seemed to be significant in the days when educational workers were a "drug on the market" was that of placing those who, because of personality limitations, age, and other related factors, could not qualify. Therefore it was thought that we should inquire about the number of such persons, and Question No. 3 was included among those on Form BCC. The information is organized as follows:

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires were returned by .....	18	22	27	71	138
Not answering this question .....	1	4	7	11	23
This question answered in some way as follows: .....	17	18	20	60	115
"No" or "None" .....	13	11	17	38	79
"Yes" .....	1	2	1	4	8
"Not many" or "Some" .....	1	3	1	13	18
"Quite a few" .....	0	1	0	0	1
"One or two" .....	1	1	0	2	4
Two .....	1	0	0	0	1
Three .....	0	0	0	1	1
Four .....	0	0	1	0	1
Six .....	0	0	0	1	1
>About thirty" (weekday applicants) .....	0	0	0	1	(1)

It will be noted that the great preponderance of replies (almost 69%) showed no applicants who could not be placed. The thirty-one percent of the replies, stating that there were some unqualified persons who could not be placed, gave definitely small figures. The respondent who commented "about thirty" was referring to "weekday applicants", who were not able to meet professional standards set up by his state council for this type of work.

Is this situation a surprise? It would have been a few years ago. But the war

emergency and the other factors discussed in this survey-study have brought about a greatly changed situation. Almost anyone, whether qualified or not, can get a job! Also, many of the misfits of several years back have disappeared from the field, either because of finding other work, giving up their quests, death, illness, etc.

A few comments found in some of the replies further confirm this changed situation. One states "not this year; a few in years past." Another says "more unqualified than qualified." A third respondent notes that he has had a decrease of such unqualified applicants in the two years past. It is reasonable to assume that this situation will again be reversed, if and when the supply of qualified persons is increased.

#### KINDS OF WORKERS IN DEMAND

Many persons will be interested in knowing what kinds of workers are in greatest demand. The replies to this question given by executives and other organizational lead-

ers are exceedingly informing. It is to be noted, however, that the four types of workers, which were named in the parenthetical portion of the question, are those which were named most frequently by those replying. While this inclusion of titles probably acted as a strong suggestion, it did not influence the relative demand as is indicated in the figures given below:

The foregoing information is for the most part self-explanatory. It is clear that the demand for religious education workers is very great. Only four replies indicated

little demand, probably because their offices are in territory where these workers are not used.

The demand for weekday religious education teachers and supervisors heads the list — a testimony to the popularity of this new program of Christian nurture and a verification of the reports which come from many quarters of the scarcity of qualified teachers. A close second is the demand for persons who are clearly classed as local church directors of religious education. In third place is the demand for pastor's as-

their answers to this question can be cataloged as "Yes" or "No", although a number of them added informative comments. The tabulation runs thus:

The additional comments of the respondents are interesting but not particularly significant or sufficiently in agreement to weigh heavily. One reports, for example, that there is no scarcity in his locality; another reports that in his locality there is a scarcity! Five reports of a scarcity explain that this is due to a lack of demand for such workers on the part of the churches.

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned by respective agencies	18	22	27	71	138
Those on which this question was not answered	0	6	8	9	23
Those giving answers to this question	18	16	19	62	115
The distribution was as follows:					
some giving several answers:					
"Not much demand" "Very few"	3	1	0	0	4
Weekday Teachers and Supervisors	5	6	13	45	69
Local Church Directors	12	7	8	30	57
Pastor's Assistants	6	7	5	21	39
Pastor's Assistants for office and other work	3	4	2	6	15
Totals of the two groupings	9	11	7	27	54
Director or supervisor for state, city or district	1	1	2	1	5
Miscellaneous:					
Larger Parish Staff Member	0	0	1	0	1
Woman Missionary	1	0	0	0	1
Deaconess	0	1	0	0	1
Recreational Center Director	0	0	0	1	1
Survey Worker	0	0	0	1	1
Vacation Bible School Worker	0	0	0	1	1
Leader and Teacher for Leadership School	0	0	0	1	1

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned	18	22	27	71	138
Giving no answer to this question	1	4	4	5	14
Furnishing answers to this question	17	18	23	66	124
"Yes" (see comments below)	11	15	19	62	107
"No" or "Very Little"	1	1	2	1	5
Less decisive answers	5	2	2	3	12

sistants, who are expected to include religious education among their responsibilities. Pastor's assistants for office work and other church duties come fourth in order.

#### LACK OF WORKERS

The persons replying to our request for information were specifically asked, "Do you consider that there is a serious lack of religious education workers?" Most of

Two report "small demand for professionals" while twelve reports say that there is need for the "trained type" of worker! Four offer the comment that there will be a scarcity "for the duration." Seven replies say there is a scarcity of weekday teachers.

The picture is clear. There is an overwhelming conviction that *there is a serious scarcity of religious education workers*. The

few places where there is no apparent lack are understandable exceptions.

#### SALARY RANGE

It was assumed that the persons who directed these various educational boards and agencies would be in a position to give valuable information regarding salaries paid to local church religious education workers. Our assumption was not a mistaken one. The tabulation of the figures which they reported and the rough averages secured from them are informative and we believe helpful for our purposes.

average of the half-way points in the ranges given and (c) a tabulation to secure the average of the highest or final salaries. Three ranges reported were ignored since they included part time employment and were very low. Twice the comment "Too low" was given without figures. One report said "all volunteer work." Nine stated that expenses of various kinds were also cared for.

#### CAUSES OF DECLINE IN WORKER SUPPLY

To discover why we now have such a scarcity of educational workers available

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned	18	22	27	71	138
Giving answers included in this tabulation	15	14	19	48	96
Giving no answer to this question or an irrelevant answer	3	8	8	23	42
Ranges Reported:					
\$ 900-\$1500	0	0	0	1	1
\$1000-\$1125 and as high as 3000	1	1	1	5	8
\$1200-\$1500 and as high as 3600	6	5	4	12	27
\$1300-\$1500 and as high as 2500	1	1	0	6	8
\$1500-\$1800 and as high as 4000	4	4	9	11	28
\$1600-\$1800 and as high as 2500	0	0	1	2	3
\$1800-\$2400 and as high as 3000	2	3	3	9	17
\$2000-\$3000 and as high as 4800	1	0	1	2	4

From the foregoing we secure the following averages:

Average of *lowest* salaries in the ranges given \$1282

Average of *highest* salaries in the ranges given \$2275

Average of *average* salaries in the ranges given \$1776

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned	18	22	27	71	138
Giving no answer to this question	0	3	4	4	11
A total of 323 answers distributed as follows were given by	18	19	23	67	127
Lack of defined standards for this work	2	7	5	26	40
Absence of ecclesiastical recognition (for women)	5	3	6	15	29
Inadequate salaries paid	4	11	10	39	64
Short tenure of office	4	6	12	26	48
Scraping of women at an early age	1	0	1	7	9
Kind of training given in this field	5	2	7	22	36
Failure to recruit	4	3	9	21	37
(Other added causes)					
Over-supply earlier led to present scarcity	8	7	5	6	26
Lack of vision and interest shown by churches	1	7	4	10	22
Competition with lay workers	1	1	0	2	4
Personality defects in workers	0	0	1	3	4
Lack of Christian experience in workers	0	0	0	4	4

There is little to add to the story told by the foregoing figures. Three separate tabulations were made: (a) A tabulation to secure the average of the lowest or initial salaries: (b) a tabulation to secure the

for our churches, those who received this questionnaire were asked to comment upon seven reasons which have been variously offered as explanations. The fact that these seven possible causes were specified ob-

viously caused most of the respondents to indicate one or all of them in their replies. It did not, however, prevent a considerable number from adding other causes, as will be seen from the table below:

An evaluation of these reasons, suggests these comments:

1. In order of importance the causes seem to be these: Inadequate salaries, short tenure of office, lack of defined standards, failure to recruit, inadequate training, absence of ecclesiastical recognition, an over supply in former days and the "scrapping" of women at an early age. Omitted from this list of relative importance in the minds of those replying is the reason "lack of vision and interest shown by churches" since this seems to be a cause which includes practically all of the causes specifically mentioned. The last three causes listed do not seem to have been considered of too great significance by our respondents.

2. An over-supply of workers in the heyday period is undoubtedly an important factor in the present difficulty. It contributed also to some of the other causes specified, such as low salaries, insecurity as to tenure and old age "scrapping." It suggests that any program of recruiting now engaged in should be both selective and adjusted to changes in demand.

To give concreteness to these comments a considerable number of the answers to this question are quoted:

"In my experience with possible religious education workers, the insecurity of such work discouraged them. Some went into social work which offers security, good pay and opportunity for advancement. The lack of jobs in the church has discouraged the young people of this section. Some have been interested in Extension Work but that seemed to be on the decline here, since there is only one left where there were four. Girls who want to stay in their own area and denomination found that a discouraging situation. There has been a failure in recruiting because of the uncertainty of jobs, unless girls went out of their own section. There is no insurance for church workers as there is for the teaching group or social workers through group organization. The professional religious education worker is rather a new type, so her status is not assured, nor is her work defined. She can be anything from the pastor's stenographer, to the chore boy around the church building. Fre-

quently it has been a part time job for one of the widowed ladies of the church, so salary is low and work is not on a professional basis. There are some girls who would like to be ministers, but hesitate to work toward that end because of the lack of ecclesiastical recognition and the general lack of confidence in and respect for the woman minister."

(BCC A-9)

"I think that all of the above have bearing on the subject, but that overarching all the others is the fact that churches are seldom possessed of such a sense of the need of Christian education that they are willing to pay a reasonable price to have it done well. Part of the reason for this lack of real concern is the confusion as to the importance of Christian faith and living generally. Liberalism ought not to be made the whipping boy, but to the extent that it helped foster the sense of 'it does not matter very much what you believe; just conduct yourself rightly, especially in the social life,' must bear part of the blame for the lack of the sometimes belittled 'passion for souls.' The preoccupation of educational leaders with methods to the overshadowing of content was one expression of the spirit which has resulted in confusion and un-concern."

(BCC A-15)

"In our group one factor is more responsible than others for lack of trained workers: local churches have not yet been 'sold' on the value of such personnel. A considerable number of churches have used 'parish workers,' trained by a Bible school. Most of these have had secretarial experience and have worked out well for office work, some calling at homes, etc., but they have not been trained to head up the educational program. Recently the need for this type of workers is being sensed. Church colleges have not been as alert as they could have been."

(BCC B-11)

"The pressure for workers has recently been so great that churches have taken on young people with inadequate training. This gives some churches the wrong idea about directors. On the whole, however, the demand at present would seem to indicate that the job is pretty well established in the esteem of the church."

(BCC B-19)

"Since my marriage seven years ago and the ensuing intimate contacts with church schools and church workers, I have become increasingly convinced that unless religious education is placed on a professional scale, the future church will suffer. Much can be said about the consecrated superintendent of the Sunday school, but it is not sufficient for the highly specialized age in which we live. I am sure you have information on the splendid system of weekday religious education which has been established here in Virginia. The salaries paid the workers are increasing and a pension plan is being put into effect, so that the future no young woman need fear to enter the Virginia system without assurance of some small provision for the later years."

(BCC D-2)

"My guess would be that in economic stress religious educators were deemed 'dispensable' for

the reason churches weren't convinced they were indispensable, whatever the reasons for *that* were. Similarly, I am afraid the present demand is a reflection of money in treasuries, and not too reliable an index for rapid expansion of training."

(BCC D-22)

"The failure of recognized church colleges to offer courses in this field leaving it to the independent 'Bible Schools'."

(BCC D-44)

#### A PROGRAM OF RECRUITING

One of the primary reasons for this study was the need for a constructive policy with regard to recruiting educational workers for the church. As the information on the "Causes of Decline in Worker Supply" reveals, there has been no formulated or accepted policy. The results of this for Christian education for the movement as a whole, for our local churches, and now for the rapidly developing program of weekday religious education, have been decidedly unfortunate. Whatever light, therefore, can be discovered from the experience of those in a position to observe is to be welcomed.

In considering the answers bearing on this problem the wording of the question should be carefully noted: "Do you think there should be an aggressive program of recruiting such workers irrespective of the factors indicated in the previous question ('Causes of Decline in Worker Supply'), the possibility of another depression, and the doubting attitude toward religious education held by some church leaders?"

The replies to this question may be organized for our study as follows:

Two observations seem to stand out in the foregoing tabulation of replies:

1. There should be a program of recruiting. The 74 who answered affirmatively, the 15 who cautioned a more constructive approach and a few of the last listed replies total almost 100 of the 131 responses.

2. But, on the other hand, we must consider the negative replies (19), those who were undecided (8), the doubtful (5), and again the replies of caution (15). In the light of their number and the fact that the word "aggressive" was included in the question, it does seem that the future program of recruiting must be one which is carefully planned, selective in its nature, and which takes serious account of a number of factors revealed by our total study.

The replies to this central question of our study deserve careful reading and study as well as statistical organization. Excerpts from a number of them are therefore quoted here:

"I think there should be an aggressive program of recruiting such workers even though the future may not hold much security. They should be told frankly the possibilities which may be ahead if we have another slump of interest in the field of religious education. Young people recruited under those conditions will enter the profession because of interest in its service rather than the desire to have a good salary and security. I think this is an advantage, although I hope they will not have the difficulties of the preceding group."

(BCC A-1)

"*No!* The question needs careful study — including a thorough accounting of the continuing needs — then a recruitment of promising people to meet the need."

(BCC A-8)

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned	18	22	27	71	138
No answer to this question	0	2	1	4	7
Answering this question	18	20	26	67	131
Distribution of answers given:					
"Yes"	7	9	14	44	74
"No"	4	3	5	7	19
"Undecided"	1	1	2	4	8
Miscellaneous answers:					
Doubtful, fearing a depression	6	7	5	12	30
Need for a "vital", "sane" program of recruiting "not too aggressive," "with limitations"	2	4	3	6	15
Need for more trained workers and better pay	1	1	0	1	3
Church, too, must be trained for its part	0	0	0	1	1
More training for laymen	1	0	0	0	1
Ministers are needed	1	0	0	0	1
Weekday workers are needed	0	1	1	2	4

"Yes — An aggressive campaign of recruiting THE BEST — not large numbers."

(BCC A-10)

"NO — However we ought always be on the alert for the right kind of recruits."

(BCC A-11)

"A sane program of recruiting taking into account the above factors and with some faith in the future should be undertaken."

(BCC A-13)

"I think we should have a recruiting program perhaps *not too aggressive*. Out our way there are not a great number of such positions."

(BCC A-14)

"We are firmly convinced that there needs to be a vital program of recruiting. I prefer to steer clear of your term aggressive because of its various implications. It needs to be aggressive from the standpoint of vitality and earnestness, but it does need to take other things into account. To recruit merely for the sake of recruiting, in my opinion, is not effective in the long run. We must consider the possibilities of real leadership qualities."

(BCC A-16)

"NO — We should not recruit for any kind of work without taking account of factors like those mentioned in the last question. There should be very careful selection and counseling along the way — counseling by deans of women, experienced workers in religious education, minister's wives, etc. — as well as by people whose concerns are principally with professional standards, etc."

(BCC A-18)

"I believe weekday religious education is an open door for America right now that is sadly being missed. In Massachusetts circuits of skilled weekday teachers are making possible adequate salaries. It is the new religious profession; it will weather depressions because it is on a broad base financially. Delinquency and child neglect are in its favor for public approval. These weekday teachers can then be used on Sundays without full salaries having to be paid."

(BCC B-12)

"I think there should be an aggressive program of recruiting people who will make religious education their life work regardless of risks they run economically."

(BCC B-17)

"There should be aggression with discrimination. Set the standard high and develop the church's feeling of the need and indispensability of such workers."

(BCC B-18)

"This is a hard thing to say. I am inclined to say YES but at the same time I think it would be necessary to tell young people the plain facts about their prospects. There is no doubt the fact that when a director of religious education or a pastor's assistant does a really good job her value is recognized and the church is ready to support her unless serious financial retrenchment becomes necessary.

"We have found that good results have come

through volunteer service of young people in enterprises like the Youth Caravans of The Methodist Church, and (during the past few years) the Church School Extension Corps. This last is a plan by which young women give a year of volunteer service in needy communities on a subsistence basis. Having had a taste of religious work in a local church setting, a number of them have gone into full-time service. Some training is given the young people who are to go out in the caravans; they begin their work under pleasant auspices and with good supervision (an adult counselor accompanies each team). I don't say this is the final answer, but in the last few years has been one of our most fruitful means of recruiting."

(BCC B-19)

"Recognizing the facts already stated, I could NOT conscientiously recommend that an aggressive program of recruiting take place until we have definitely sought a solution to the problems already indicated. The church, of all institutions, has absolutely no right whatever to ask from its workers that which the average business concern would not think of doing."

(BCC C-1)

"Do not think these problems can be solved one at a time. We will have to work on all of them at the same time, tho this is more difficult. FAVOR AGGRESSIVE BUT LIMITED AND HIGHLY SELECTIVE RECRUITING in terms of the best possible estimate of demands. Perhaps a study of the method of fact-finding used in the Gallup polls might help us estimate the demands, etc."

(BCC C-5)

"Not too aggressive. Lets not get an over supply."

(BCC C-6)

"I frankly am undecided whether we should engage in extended program in recruiting religious education workers."

(BCC C-7)

"Not irrespective of . . . but in the face of these factors."

(BCC C-18)

"YES we should always be on the watch for recruits among those with the needed ability and interest, but no mass recruiting, just on the appeal of life service motive. Pastors and religious education directors should hand-pick young people who show leadership ability and consecration. Then see them thru the required training period — moral support as well as financial, as needed."

(BCC C-23)

"I think religious education should examine itself before further expansion. Several times I have heard E. Stanley Jones say that leadership education is the wrong term because it embodies the wrong philosophy. To solicit applause, leading, is exactly opposite from losing oneself in service, serving. I believe religious education ought to immediately accept this correction. It may be the reason why young people go through a leadership education series and come out such classic followers of the crowd."

(BCC D-18)

"I recommend that the International Council and the Federal Council of Churches, probably growing out of this study, should present to the various denominational communions the need for a consideration of necessity of the formation of a TEACHING ORDER in the Protestant church. I hope that growing out of such an action the profession of religious education can be given a standing commensurate with the importance of its function in the Christian church, with recognition by denominational boards, increased salaries, etc. I hope that denominational schools and theological schools can back worthwhile departments of religious education for the training of both women and men in this field. My recommendation for further recruiting, at least to any great extent, awaits such action."

(BCC D-20)

"Make it as much a calling of God in the minds of Christian youth as the ministry or the mission field. Urge our pastors to be on the lookout constantly for young people who are qualified naturally for such a calling, then guide them toward the proper educational program."

(BCC D-21)

"Let there be honesty in presenting the hardships as well as the challenges in the work. The

many pastors toward directors of religious education. Perhaps some of the pastors need educating."

(BCC D-29)

"It seems to me we should first of all try to get our supply of trained workers through channels already established, such as secondary schools, colleges, seminaries, etc. If these will not cooperate or are insufficient to furnish necessary leadership, then special schools should be established for this purpose. The lack of trained leadership in the field of Christian education is appalling from my experience. Anything to relieve this situation would be of great value. I can't understand why the Protestant churches are so slow at this point."

(BCC D-35)

"The primary cause I believe is the failure of the church to give status to its religious education program and therefore its religious education leaders except in time of easy money. The last depression stopped the recruitment and employment of directors. Unless the church can guarantee continued service it is questionable whether we can justify another widespread recruitment."

(BCC D-49)

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned	18	22	27	71	138
No answer or indecisive reply to this question	1	4	5	6	16
Number answering this question	17	18	22	65	122
Number of answers given (some gave more than one answer)	21	23	23	72	139
Grouping of answers:					
I In seminaries	7	13	10	32	62
II In seminaries (if men)	3	1	0	2	6
III In specialized religious education schools	3	6	5	16	30
IV "Either" — "makes little difference"	3	1	5	11	20
V In a special school related to seminary	1	0	1	1	3
VI A Christian education department in college	1	0	0	3	4
VI In college with special training added	1	1	1	5	8
VI In college with seminary training (1 year)	1	0	0	0	1
VI In college with graduate work	0	0	1	1	2
VII Would require 1 year of practice teaching	1	1	0	0	2
VII Where they can get secretarial training	0	0	0	1	1

recruiting techniques should be lifted out of the emotional appeals and into the bracket of training for professional services. No one should be talked into religious work but many should be talked out of it. An interdenominational employment agency set up by joint cooperation of seminaries is very much needed both for placements and for recruiting trainees. We would then be in a position to know our needs and obviate blind training of incompetents for imaginary positions which do not exist. Our youth need counseling by someone other than their own pastors."

(BCC D-28)

"Recruiting ought to be carried on, provided that proper training is given and safeguards are set up for protection of workers if a depression does come. The right training and experience should help change the critical attitude taken by

#### WHERE TRAIN RELIGIOUS EDUCATION WORKERS

Another question concerned the type of training these educational workers should be given, in the opinion of these executives: "Should religious education workers be trained in theological seminaries, in specialized schools for such work, or in some other way? (Consider men and women separately, if desired.)" The replies did not fall into clear cut divisions as will be noted in these figures:

##### Comments:

1. It appears from the foregoing that there

are more than twice the number of recommendations for giving this training in theological seminaries rather than in specialized schools. The responses "either" or "makes little difference", could almost balance the two types of training if interpreted in favor of specialized schools, or, if interpreted as in favor of theological seminary training, make the vote in favor of the latter three to one.

2. Three persons recommended specific plans whereby training in a specialized school related to a seminary would be preferable.

3. Training educational workers in colleges seems to have few advocates. While this was not specially mentioned in the question, the phrase "In some other way" did encourage listing other types of training.

A few samples of the points of view expressed with regard to this question follow: "I like the training which is given in theological seminaries. When men and women attend classes together such workers are better prepared to understand how to work with ministers in churches."

(BCC A-1)

"There should be a Christian education department in our denominational colleges where women could be given training, and it could serve

courses, laboratory schools, curriculum building and other special projects under trained leadership, attending International Council Religious Education sectional and denominational meetings. If the college trained directors could be encouraged to train leadership on the job wherever they go it would help. Summer conferences of one week or more duration for these local workers would add a big stimulus."

(BCC D-41)

"The minimum should be a degree from an accredited college with specialization in religious education and Bible; in addition weekday teachers should have training in general education."

(BCC D-44)

#### AMOUNT OF TRAINING RECOMMENDED

The question asked for the *number of years* these workers should spend in training for this kind of service to the churches. The replies were not limited to giving of figures, but a study of the degrees mentioned and other descriptive training phrases used make it relatively simple to organize the responses primarily on the basis of years. Although the question asked for the number of years "expected for the *various types of religious education service*", only one respondent made a distinction between types.

#### Further analysis:

1. Omitting the first and last of the fore-

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned .....	18	22	27	71	138
No answer or indecisive answer to this question .....	4	7	7	14	32
Number answering this question .....	14	15	20	57	106
Number of answers given (some gave more than one answer) .....	15	15	24	62	116
Grouping of answers:					
I "Two years of college at least" .....	0	0	0	1	1
II Four years training .....	2	1	3	14	20
III College plus an unspecified amount variously designated ..	3	2	7	12	24
IV Five years training .....	5	7	8	11	31
V Six years training .....	3	4	0	19	26
VI Seven years training .....	1	1	6	4	12
VII "Short term course for <i>lay</i> leaders" .....	1	0	0	1	2

as a preparatory course for men training for the ministry. Ministers should go on and take a seminary course. Women should be encouraged to take an extra year of graduate study in a seminary if they possibly can. But they should be working part time in churches so as not to get too bookish."

(BCC A-7)

"Some of our best religious education workers have acquired excellent training across the years by training on the job, leadership training

going groupings as irrelevant, it appears that only 20 of the 113 answers or 17.7% recommend but four years of training for religious education workers. On the other hand, 93, or 82.3% recommend additional and specialized training beyond college.

2. An analysis of the amount of this additional and specialized training, based upon

the figures of IV, V, and VI above, shows that on the average 5.8 years, or 1.8 years in addition to four college years, is recommended.

3. These recommendations are informative and would seem to discourage any trend toward depending to any extent upon educational workers who have had but four years of college and little specialized preparation therein.

#### TRAINING FOR ADDITIONAL TYPES OF WORK

Because many workers trained for religious education responsibilities have also been expected to perform certain other types of service in the church as well, it was thought that a survey of opinion as to whether training for these other types of work (church secretary, pastor's assistant, music director, etc.) should be included in their preparation. The response is indicated in the tabulation which follows.

better than those who had taken a very specialized course."

(BCC A-1)

"Undoubtedly this would make possible the placement of many more directors, particularly in churches than can't pay a full-time director. I would favor a combination of music director and director of religious education where possible."

(BCC A-6)

"In our church as in other churches, I know the trend seems to be away from the idea of having a special worker to handle 'Christian Education' in the local parish. I have heard a number of our leading ministers say they felt the contact with their young people was so important that it couldn't very well be delegated to someone else. The need seems to be for someone who is well qualified as a stenographer and general office worker, and who at the same time has enough training to carry certain responsibilities for supervision in the Sunday school and other phases of the youth program."

(BCC B-4)

"Some persons should expect such positions along with religious education, especially women. Only comparatively few churches can engage several workers."

(BCC D-4)

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned .....	18	22	27	71	138
Giving no answer or an indecisive one .....	0	5	5	5	15
Answering this particular question .....	18	17	22	66	123
These replies may be grouped as follows:					
I    "Yes", "Most Certainly", "Desirable" .....	18	11	16	46	91
II    "With reservations", "Desirable but not necessary" .....	0	2	4	13	19
III    "No", "Not Necessary", "Detrimental" .....	0	4	2	7	13

#### Interpretation:

The majority of the replies are definitely in the affirmative. The executives and educational field persons who replied to this questionnaire seem to reflect their practical point of view on this problem.

Ninety-one or 74% of the replies clearly recommend such additional training. If the second group of replies (II) are added to the first group (I), the proportion of replies thus recommending is 89.4%, leaving only 10.6% (III) advising against such additional training.

Statements supporting this recommendation included such as these:

"Our experience in the depression proved that the person who had trained for several types of church work was able to secure work and adjust herself psychologically to the situation

#### RECOMMENDATIONS MADE FOR INSURING AN ADEQUATE SUPPLY OF TRAINED WORKERS

The executives of the four groups of agencies receiving this questionnaire were asked in conclusion to make recommendations "for insuring an adequate supply of trained religious education workers for churches and communities." Their recommendations were numerous, but may be classified under ten headings, which are included in the statistical table below:

*A few comments may help in interpreting the foregoing figures:*

1. Of the total of 181 recommendations, given by the 105 persons who made specific suggestions, 59.1% mentioned recruit-

ing — "vigorous", "selective" and including an opportunity to try out this form of Christian service in summer conferences, youth caravans, or other fields of service. This recommendation, totaling three-fifths of all those made, is a rather clear mandate for launching a vigorous, although selective search for young people of the right type who will be the future educational workers in our churches.

figures have to do with the responsibility of the church for the present scarcity of directors and other educational workers in the local church (VI, VII, VIII, IX). The recommendations made under these four headings constitute 19.3% of the 181 aggregate. This is a sufficient emphasis to deserve careful consideration.

A number of the particular recommendations made are quoted below:

	(A)	(B)	(C)	(D)	TOTAL
Questionnaires returned .....	18	22	27	71	138
No answer or "no recommendation" .....	2	7	10	14	33
Respondents making recommendations .....	16	15	17	57	105
(some gave several recommendations), the totals being .....	41	28	30	82	181
I A vigorous recruiting program .....	8	11	7	36	62
II Recruiting should be "selective" .....	12	2	5	14	33
III Recruiting should include a "test experience" .....	4	6	0	2	12
IV Training should be adequate (seven mentioned training in seminaries) .....	6	2	4	11	23
V Put departments of religious education in colleges .....	3	0	3	2	8
VI Church needs to be awake and aware of religious education .....	4	5	3	6	18
VII Denominational recognition should be given .....	0	0	1	5	6
VIII Tenures of office, adequate salaries and retirement pensions should be provided .....	2	1	0	1	4
IX Interdenominational unity would help .....	1	1	4	1	7
X Miscellaneous:					
Put a religious education training program in public training institutions .....	0	0	1	1	2
Use part time lay workers .....	0	0	1	3	4
Train for multiple jobs .....	1	0	0	0	1
Develop strong weekday program .....	0	0	1	0	1

2. The training of such workers is also among the recommendations. Seventeen and one-tenth percent (17.1%) of the recommendations made concerned this aspect of our problem. Three-fourths of this number specified that the training should be "adequate", some urged seminary training of educational workers. One-fourth of the suggestions regarding training urged the establishment of departments of religious education in colleges to care for the demand for workers. It is apparent from these proportions that advanced training is highly desirable, although college training as an initial preparation might be considered.

"Stress the need and opportunity thru the summer camp. That is our most fertile field for getting workers started toward any goal of Christian vocation."

(BCC A-5)

"The first necessity, in our own communion, is to educate our constituency to realize the place for such specialized workers in the parish."

(BCC B-6)

"Create the demand for them through some sort of local interdenominational cooperation that will enable such a person to minister to the whole community through a united approach on the part of the local churches."

(BCC B-18)

"We are developing young hopefuls by giving them 'apprentice' summer work with skilled directors of vacation schools, by working hard on camp counselors' courses, and giving them leadership positions in summer camps. Scholarships to seminaries might be worked out more broadly. My experience has been that seminary boards have not been alert to new situations, and pointed the way for students into such new fields as weekday religious education. Seminaries could super-

3. Four of the foregoing groups of

vise a broad program in a state, of weekday graduate student teachers, with careful regular counseling."

(BCC B-12)

"Permanent and continuous emphasis through promotional public relation efforts. The loaning of national or district workers to congregations for a limited time as a proof of their value. Demonstrations of work in summer schools and institutes."

(BCC B-15)

"Adequate salaries, standards setting forth qualifications, national conferences of such workers, special consecration or ordination, smaller churches might jointly use and employ such persons."

(BCC C-4)

"The denominations should snap out of their medieval theological frameworks and recognize a contemporaneous theology that is functional and set up departments of Christian education, and also demand that ministerial candidates have at least an equal amount of training in basic psychology, methodology and church school administration with some electives in such courses as recreation, visual aids, drama, etc."

(BCC C-9)

"Since many small churches will never be able to employ a fulltime director, it would seem that a sharing arrangement could be worked out, somewhat on the plan that a larger parish shares its staff. So far, tho, the only city churches I have seen try this could not make it work."

(BCC C-26)

"We believe that denominational colleges should be encouraged to emphasize religious education majors and strengthen courses in this field. Write to their deans!"

(BCC D-11)

"A deeper sense of responsibility on the part of churches. A better trained personnel selected with personality standards in mind and ability qualifications — trained not to do a program but to work with people and situations as they find them."

(BCC D-19)

"We are training a director of religious education 'on the job.' The program calls for summer sessions at Union Seminary, M.A. degree from Columbia eventually."

(BCC D-23)

**COPY OF QUESTIONNAIRE USED FOR  
PART THREE REPORT**  
A Study of OPPORTUNITIES FOR WOMEN  
IN CHRISTIAN SERVICE — FORM BCC

Information submitted by (Person reporting)  
For (Name and address of your organization)

1. Have you had many calls for religious education workers the past year?
2. How many qualified persons have you been able to recommend for positions?
3. Do you have any considerable number of applicants for positions who cannot be placed because of age, personality limitations, etc.?
4. What kind of workers are in most demand (local church directors, pastor's assistants, weekday teachers, district or area supervisors, etc.)?
5. Do you consider that there is a serious lack of religious education workers?
6. What is the range of salaries paid in your denomination or area?
7. Please comment upon the following factors which have been suggested (aside from the war) as causing a decline in the supply of religious education workers: Lack of defined standards for this type of work, absence of ecclesiastical recognition, (for women), inadequate salaries, short tenure of office, "scrapping" of women at an early age, the kind of training which has been given in this field, failure to recruit, etc.
8. Do you think there should be an aggressive program of recruiting such workers irrespective of the factors indicated in the previous question, the possibility of another depression, and the attitude toward religious education held by many church leaders?
9. Should religious education workers be trained in theological seminaries, in specialized schools for such work, or in some other way? (Consider men and women separately, if desired.)
10. How many years of training (undergraduate or graduate) should be expected for various types of religious education service?
11. Should training for religious education workers in the local church include training for other types of church work also (e.g., for church secretary, pastor's assistant, music director, etc.)?
12. What recommendation have you for insuring an adequate supply of trained religious education workers (various types) for churches and communities?

NOTE: If your organization has made a study covering any or all of the foregoing questions, we would be pleased to have a copy of your findings.

# Part IV THE ATTITUDES OF Seminaries And Other Training SCHOOLS TOWARD THE TRAINING OF DIRECTORS

## INTRODUCTORY NOTE

No less important than the facts and opinions given by the persons and agencies who reported the information for Parts One, Two and Three of this study are the attitudes of the theological seminaries and other schools in which directors take their training. A fourth questionnaire, Form TS, was prepared and sent to eighty-six such institutions. Fifty-seven of these — an excellent response — returned replies with sufficient information for tabulating. These are the basis of the statistical tables and comments which follow in this fourth part of our survey. These schools were asked about the courses given in religious education, the number of workers trained, the demand for these workers and certain other questions similar to those asked on the other forms.

## COURSES OFFERED

By means of the first question on Form TS we sought to secure a picture of the religious education offerings in the schools reporting. The responses were reported in most cases by listing the courses given in this particular field — an exceedingly broad range of titles.

The first groupings below include courses which are not specifically "religious education," but which without question do belong in the training of these workers. It is quite likely that many more such listings of other courses would have been given, had those replying considered the question in this light. We must understand, therefore, that the numbers in the first six cases are not as large as they would have been otherwise. On the other hand, the listings of more specifically religious education courses are informative.

Of the fifty-seven questionnaires returned, one gave no answer to this first question. Twenty-two stated that their school had no department of religious education. This is not to be construed as serious in that the eighty-six schools to which blanks were sent included a number of denominational colleges, in which future directors studied the one or two Bible courses given.

The thirty-four remaining forms gave the following listings:

	courses
Bible, or some portion of the Bible	27
Religion, Theology and Philosophy	16
Social Relations and related areas	13
Missions and Comparative Religions	10
Church History	5
Speech	3
<b>TOTAL not specifically Religious Education</b>	<b>74</b>
	courses
General Religious Education	24
Psychology (general, departmental and applied to religion)	40
How To Teach Religion (general 16) (in specific areas 5)	21
Curriculum of Religious Education	8
Worship	5
Special areas, types or phases of Religious Education:	29
Religious Education in the Family (4)	
Weekday Religious Education (3)	
Vacation Religious Education (2)	
Youth Work (2)	
Adult Work (7)	
Higher Education and Student Work (3)	
History of Religious Education (2)	
Rural Work (2)	
Community Organization (2)	
Interdenominational Cooperation (1)	
The Director of Religious Education (1)	
	courses
Special Methods of Religious Education:	23
Dramatics (8)	
Music (5)	
Story Telling (3)	
Personal Counseling (2)	
Group Leadership (2)	
Craft Work (2)	
Activity Program (1)	

	courses
Special Projects and Research	6
Field Work	10

**TOTAL** specifically Religious Education 166

This means that on the *average five courses* were given in each of the thirty-four schools reporting.

It is difficult to make any decided comments regarding this picture. Many of the courses given are rather specialized. This is to be expected. One might, however, question whether some of these specialties could not have been given as portions of longer courses. The explanation may be found in the particular interests and relations of the faculty member offering them.

The information given here is at best brief and incomplete. An extended study of what constitutes an adequate curriculum for a department of religious education should be undertaken, not so much in the light of the figures furnished here, as in the light of the findings of our total study and other studies which should be made.

#### *Number of Persons Who Have Specialized*

The question was so worded as to allow a report of the possibility of specializing in the field of religious education in the school as well as a report of the number of persons so doing. Eighteen of the respondents gave figures in reply to this as follows:

Persons specializing in Religious Education reporting	schools
2	1
3	1
4	2
6	5
8	2
12	1
13	2
25	2
30	1
60	1

163      **TOTALS**      18

The *average* number of persons specializing in Religious Education as shown by these 18 reports is slightly over nine per school.

#### *Degrees Given*

A few reports (14 in all) gave the degrees awarded, although this was not called for on Form TS. These fourteen reports —

a rather fragmentary number — do show however a rather wide variety of degrees with only three of the fourteen indicating a "Religious Education" degree. This type of degree has apparently not grown in popularity, if one is to judge from these few cases.

Degree Given	Reported by
B S	1
B D	1
B R E	1
M A	5
M T	1
S T M	2
M R E	2
T D	1
<b>TOTAL</b>	<b>14</b>

#### **REQUESTS FOR RELIGIOUS EDUCATION WORKERS**

Probably no source of information as to available candidates for these religious education positions is more fruitful than the schools in which they take training. These schools were asked to state the number of calls they had had for such workers. Their answers may be organized as follows:

No answer to this particular question	6
Reporting no department of Religious Education	11
Reporting in terms of figures	40
Numbers of Calls	Reported by
None	6
1	4
3	3
4	2
8	1
10	4
12	1
15	1
20	2
25	1
30	4
48	1
50	3
56	1
59	1
100	1
110	1
123	1
150	1
250 (200-300)	1

These forty schools reported a total of 1227 calls, an average of almost thirty-one calls each.

In addition four schools reported "Quite a number," "A growing demand," "A limited number," and "Very few."

This is a much larger number of calls than those received by the heads of church and religious education organizations, as reported in Part Three. The educational executives on the average received slightly more than five calls each, only one sixth as many as were received by these schools.

#### MEN AND WOMEN WORKERS

A question which has been in the minds of many is the relative demand for men and women as educational workers in the church. The schools were requested to give their experience at this point: "Are churches asking for men as well as women?" and "What proportion of each?"

Of the fifty-seven questionnaires returned a rather large proportion, 19, gave no answer to this question. Five others said they could not tell. The remaining 33 replies included both expressions of preference and figures showing proportions.

Reporting that the churches wanted men ..... 10  
Reporting that the churches wanted women .... 10

Twenty-three answers gave an opinion as to the proportionate demand in the following ratios:

One man to one woman .....	11
One man to two women .....	2
One man to three women .....	1
One man to four women .....	1
One man to five women .....	1
One man to nine women .....	1
One man to ten women .....	6

TOTAL reporting proportionate demand ..... 23

Translating the foregoing proportions into percentages and computing an average, we find that on the average 32 percent of the requests were for men and 68 percent were for women.

These figures are not too definitely conclusive. They do show, however, a rather strong preference for women workers.

#### QUALIFIED GRADUATES

Two questions on Form TS asked for the number of graduates of last year's class who were qualified for such positions and the number who were about to graduate who

would be available for positions. The information secured follows:

#### Qualified Graduates of Previous Year

Giving no answer to this question .....	16
Replies to this question, reporting as follows:	41
"None" .....	18
1 .....	3
2 .....	1
3 .....	2
4 .....	2
5 .....	2
6 .....	2
8 .....	2
10 .....	1
11 .....	1
12 .....	2
15 .....	1
22 .....	1
23 .....	1
24 .....	2

These forty-one respondents reported a total of 186 last year's graduates were qualified for this type of work, an average of 4.54 each.

#### Available Graduates of Present Year

Giving no answer to this question .....	13
Replies to this question, reporting as follows:	44
"None" .....	19
1 .....	3
2 .....	5
3 .....	2
4 .....	2
5 .....	2
7 .....	2
8 .....	1
11 .....	2
12 .....	1
13 .....	1
15 .....	1
21 .....	1
24 .....	1
26 .....	1

The forty-four schools which answered this question reported a total of 192 forthcoming graduates available, an average of 5.64 per school.

#### Comments:

1. The total number of graduates each year seems very small considering the number of calls.
2. The fact that 18 and 19 schools respectively reported no graduates suitable for this work reveals an undesirable situation.
3. Half of the previous year's graduates available represented the output of but four schools out of forty-one. Half of those about to graduate represented the output of

five schools out of forty-four. Too many schools are doing practically nothing to furnish educational workers.

4. There seems to be a slight increase in graduates in the second year over the first, but it is hardly an encouraging one.

#### ARE STUDENTS ENCOURAGED TO TAKE RELIGIOUS EDUCATION?

In some quarters it has been said that theological seminaries and certain other schools do not encourage students to prepare for this type of service. Therefore, those to whom Form TS was sent were asked to state their position on this point. The replies were not all "Yes" or "No" but do give a fairly definite answer to the question.

Of the total fifty-seven who returned questionnaires, ten gave no answer to this particular question, leaving forty-seven who did.

"Yes" .....	24
"Some" are encouraged (5)	
"Encourage women" (1)	
Total affirmative answers .....	30
"No" .....	13
"Refer to another school" (1)	
"Most students preparing for preaching and teaching (1)	
"Very little" (1)	
"Don't, but should" (1)	
TOTAL negative answers .....	17

According to this tabulation 64 percent of the schools replying to the question encourage religious education students, 36 percent do not. It seems that there are quite a number of schools — all of them established to train ministerial leadership or to serve the church in a general way — which discourage this particular form of Christian service education.

The following excerpts from the reports on this question give several varying views with regard to it:

"Women have long been so encouraged, but only recently, and then only in a very limited number of instances, has our seminary encouraged men to prepare for full time service in this field. The tendency at the moment is to encourage more men to prepare." (TS-2)

"Our seminary is considering a curriculum, two years beyond college, with a degree, for women." (TS-31)

"We did not train full time people in this field, but had in mind the training of public school teachers who could make a definite contribution to church life in their communities." (From a state teachers college) (TS-34)

"With a few exceptions, yes. But generally we direct men into the regular pastorate. My main emphasis for more than twenty years has been on preparing pastors to be their own directors or ministers of education." (TS-38)

"We encourage young women. Young men are required to take limited work but the salaries paid do not make the field too promising as a full time service for young men." (TS-50)

#### WHERE TRAIN RELIGIOUS EDUCATION WORKERS?

Another mooted question is that of where local church educational workers and workers in similar religious education service should be trained. Should it be in theological seminaries or in schools specializing in this type of service training? The persons reporting for these schools were asked this question also.

Of the fifty-seven who returned questionnaires, eighteen gave either no answer or an uncertain answer to this particular question, leaving thirty-nine who gave replies as follows:

Religious education workers should be trained in theological seminaries .....	27
including "some in theological seminaries" (1); "in seminaries and in educational and religious education work" (1); "like ministers" (1)	
Religious education workers should be trained in special schools .....	9
Religious education workers should be trained in both types of school .....	3

The decided preponderance of judgment (75 percent) is that *this is the job of the theological seminaries*. Unfortunately it seems that these seminaries are not doing what little is being done; the Bible training schools are.

Since the replies to this question give so many helpful suggestions with regard to how and why this should be done a considerable number of quotations from them are added here:

"They can be trained better in specialized schools, close enough to seminaries and universities to take advantage of their opportunities. There is much to be said for under-graduate specialization which, at the same time, gives a broad liberal arts background." (TS-4)

"It is our conviction that religious education workers can cooperate better in a parish or other situation, if they have shared as broadly as possible with the men in training — the same principle applying to training of men. This lays the foundation for integration of the educational work of the church." (TS-7)

"It is our assumption that churches expect leaders in religious education to have had an experience of thought and field training of the same general character as is required for the general minister." (TS-9)

"In theological seminaries, I believe, because of the close relationship existing between the various fields of study and of work." (TS-10)

"I believe they should be trained in seminaries, for I think they need to be acquainted with the whole program of theological education and the total Christian tradition and its outreaches in today's world." (TS-12)

"\_\_\_\_\_ is working on an extension service program reaching out fifty to seventy-five miles from the college. We believe that this laboratory service is necessary in undergraduate work as well as graduate and the coordination with work in the general cultural field of college offerings we believe emphasizes the value of this being given in the college atmosphere and at college level. It should be followed by advanced work in theological seminaries." (TS-14)

"It is preferable, of course, that superior young men and women should have four years of undergraduate work and then graduate training in a theological seminary. However, I feel there is a real place for education on a lower level and would encourage, I believe, specialized schools which take high school graduates or persons who have had only a couple of years of college." (TS-15)

"As to the training which they ought to have, I should say that they ought at least to complete the requirements for a B. A. in a first class college. This training should include a full year's survey of the English Bible, courses in psychology and sociology, and at least a year's work in teacher training. This should include some slight knowledge of the child as well as the types and techniques of training the child. I think that an advanced degree, such as the M.R.E. or the M.A. would be desirable for the person who expected to make this a life-time position." (TS-17)

"I strongly favor the seminaries because of their richer program and the value of training alongside regular ministers." (TS-22)

"It seems more and more evident that the average theological seminary is centered toward the work for the ministry and that those who take courses in religious education are not thoroughly enough trained in special skills required for the profession. Institutions like \_\_\_\_\_ are unique in their provision for specialization in all branches of the field and at the same time offer thorough training through field work experience." (TS-24)

"It seems to me there is a place for both — specialized schools and rather extensive offerings in religious education within the larger seminaries. Women may gravitate more toward the former, and men toward the latter, but it would seem to be healthy to have some of *both in both*." (TS-30)

"The best set-up is some seminary training plus educational and religious education training, which usually is not adequate in seminary." (TS-39)

"In my opinion a religious educator should have theological training plus religious education. It might be possible, if a student had considerable work in religious education in college, for him to take his seminary degree with major emphasis in religious education. Four years of graduate work is none too much." (TS-43)

"We have found our combination very successful. Although the two other lay training schools under the \_\_\_\_\_ Church have separate institutions for women, yet both of these are adjacent to and closely related to a standard theological seminary." (TS-44)

"In my judgment they should be trained in theological schools. My observation and experience as a pastor lead me to believe that most of the friction that develops between the pastor and his assistant grows out of the fact that they do not have the same background, the same spirit and the same purpose. I am definitely committed to the plan of training ministers of music and educational directors in the seminaries." (TS-47)

"It seems desirable that religious education workers should be trained in connection with ministerial candidates and, therefore, in theological seminaries. It seems particularly important that women shall have training in theology as well as religious education and that they shall be associated with regular ministerial candidates in their preparation. Otherwise, the worker in religious education is at a disadvantage in his or her relationships with the minister of the church." (TS-52)

"Ideally in seminaries. However, many women are in the same situation as public school teachers — work a few years, and then marry. It might seem that the sooner they can get into a job, the better. The fact remains that few of our women students get to the end of three years of graduate work before marrying. Yet they need theological education to do Christian education!" (TS-56)

#### DO SEMINARIES LIMIT WOMEN TRAINING FOR RELIGIOUS EDUCATION?

Still another question is whether the

theological seminaries place a limit on the number of women students training for religious education. Therefore a question addressed "To Theological Seminaries" was included asking each one whether this was true in the case of their particular institution. This accounts for the relatively smaller number of replies to this particular question as compared with the answers to others on Form TS.

No answer to this particular question .....	34
Answering this question .....	23
Answer "No" — including "only limit living conditions" (1) and "only according to standard admission (1) .....	19
Answering "Yes" — including "10 women a year for any profession;" "twenty percent of total enrollment;" "have no women students." .....	4

Thus 83 percent of the theological schools reporting do not limit the number of women religious education students. Seventeen percent do place a limit.

#### WHY A DECLINE IN THE SUPPLY OF RELIGIOUS EDUCATION WORKERS?

The last three questions on Form TS are similar to questions asked those who received the other forms. One of these sought to secure the judgment of those connected with theological seminaries and other training schools as to the causes of the decline in supply of workers. As on other questionnaires, seven commonly mentioned factors were listed and the respondents were asked to comment upon them as causes. The question was thus "weighted," but it did not prevent some from adding certain other reasons, which we have listed under "Miscellaneous."

Fifteen of the forms returned gave no answer to this question and two stated that they had "no comment to make." The remaining forty expressed their convictions as follows, giving a total of 101 answers:

A lack of recognition or status for this calling .....	18
An inadequate salary for this kind of service .....	18
Insecurity of office tenure .....	17
Failure to recruit .....	16
Lack of definite standards for the position .....	11
Inadequate training of workers .....	7
The scrapping of women at an early age .....	4
Miscellaneous: .....	

Lack of vision and interest on the part of the church (5)

Lack of understanding of duties (1)	
Lack of free interpretation of Bible (1)	
General atmosphere of the times (1)	
Marriage of students (1)	
No demand (1)	
TOTAL .....	10

These replies show where the difficulties lie. The fact that so few added other causes shows that those mentioned are the predominant ones. The first five are the ones which seem most important for the solution of the problem.

The *more extended comments of some of those who replied to this question are interesting reading:*

"There is a shortage of well trained leaders. Many 'Bible schools' have 'trained' leaders ready. Some of us are concerned as to what will happen to progressive religious education. Unless the churches go all out for the best trained leadership, much of the ground gained during the last few decades will be lost. We cannot hope to place well trained religious educators until more pastors become aware of the strategic importance of religious education." (TS-11)

"The decline in the supply of religious education workers may be due to all of the reasons suggested above. It is my experience that the woman in this field lacks status and very often she is rather inconsiderately treated by both the church and the minister. On the other hand I have run across some women in this field who seem to feel that their dignity demands that they refuse to do anything around the church except that which is purely professional." (TS-15)

"I suspect that we share your experience as to the urgent calls we have received for trained Christian education workers. We have not been able to fill one-half of the positions which have been open. At the same time, I personally share with you the uncertainty as to the policy to pursue for the years which lie ahead. I recall that some fifteen years ago we were turning out trained workers plentifully. These workers received a hearty welcome in the field and were fairly well paid. However, when the depression struck our section the director of religious education was the first to go. Brother pastor didn't want to lower his own salary and so he disposed of his helper and the work consequently suffered. As a matter of fact this, in my judgment, is largely the reason for the decline of interest in Sunday school work in our country. The most important part of our work was sacrificed to the selfishness of these in charge of the church. These educational workers had to find employment elsewhere, and, of course, we had to discourage our students from taking training for positions which apparently had little future." (TS-17)

"The failure to present the nature of the varied professional opportunities and requirements to college youth seems to me to be one of the chief factors for the decline in the supply of religious workers. There seems to be no one

pioneering for the cause and it is still a young movement requiring such leadership. The closing down of the departments of religious education in the universities has brought about a very sharp decline in professional leadership. I am convinced that many young people would be very much interested in the field, if it were presented to them in the late high school years and in the early college years." (TS-24)

"Absence of ecclesiastical recognition, or — to put it differently — failure to define the status of the religious education worker seems to worry directors a good deal." (TS-30)

"I know personally a woman with an M. A. from \_\_\_\_\_, who was interested in church work, but went into public school religious education, because work in schools is more definitely defined and standardized." (TS-32)

"The main reason right now seems to me to be the fact that during the depression years the openings for such work were very scarce, so that many institutions gave up offering courses, and in some cases — \_\_\_\_\_ being an outstanding example — the whole policy was changed." (TS-46)

"The chief cause, in my judgment, for the decline in the supply of religious education workers is the uncertainty as to the permanency of work in this field. During the depression so many workers of this type were eliminated that I find students fear that the present heavy demand is only temporary and that they will find themselves in the midst of another depression." (TS-52)

"At the present time it is primarily a failure to recruit, and the availability of many other attractive types of work — especially marriage! With us also Student-Christian work. However, in the long run such matters as status, tenure, salary scales, etc., must be dealt with if we are to encourage people to enlist." (TS-56)

#### SUPPLEMENTAL TRAINING NEEDED BY RELIGIOUS EDUCATION WORKERS

Another question, which was given on Form BCC as well as on Form TS, asked whether training for the position of religious education worker in the local church should be supplemented with training for other types of church work, examples of which were given.

Of the fifty-seven questionnaires returned, fourteen gave no answer to this question, leaving 43 which did. These 43 gave 38 "Yes" or "No" answers and 10 other answers mentioning the type of work for which supplemental training should be given.

"Yes" ..... 37  
including "Probably" (2); "Perhaps" (1);  
"Theoretically — no, practically — yes"

(4); "Depends on church" (1); "Valuable when possible" (1)

"No" ..... 1

Types of training recommended:

To assist pastor (4); Musical leadership (3); Church secretary (1); "Office management" (1)

Here is a clear mandate — a vote of 37 to 1 — demanding supplemental training for local church religious education workers, at least this is the point of view of the schools which are now training these workers. Few of them, however, are apparently ready to provide such training.

*Three typical quotations from the replies on this question are these:*

"Such supplementary training more than doubles the person's chances of employment, because many churches cannot afford a full time director of religious education, but must combine jobs. We give the M.A. in Sacred Music also." (TS-44)

"Many churches can afford to have only one other paid member of the church staff besides the minister. When budgets are reduced the girl who can and will do office work will often be retained." (TS-45)

"Yes. The high school teacher has to be equipped to teach two or three subjects. The worker in religious education should be equipped for more than one task." (TS-50)

#### HOW SECURE TRAINED WORKERS?

The theological seminary and other training school leaders were asked to give their recommendations for securing an adequate number of trained workers for religious education leadership in our local churches. Seventeen gave either no answer or an irrelevant one, leaving forty who made definite suggestions to the number of 81. Their recommendations are these:

Recruit!	34
Make religious education a real vocation	17
Provide for tenure of employment and old age security	11
Convince the churches of the importance of this work	9
Provide adequate training	8
Two special recommendations:	
Use the university night school for training;	
Use the plan of cooperative religious education schools	2
TOTAL recommendations	81

A comparison of these recommendations with those made by the educational executives shows them to be almost identical. We are thus doubly assured that the lines

of future policy and action laid down in these recommendations is one which promises success.

We conclude our analysis of the replies to this question and Part Four of our survey with quotations from some of the specific recommendations made by those who reported for their seminaries and schools:

"1. A much more definite policy of recruitment by the denomination, such as is carried on for foreign missions.

2. Schools offering clear-cut and definite religious education curricula.

3. Clearer presentation of the challenge to young people." (TS-4)

"One way would be to dignify the profession. Churches ought to recognize the need of hiring a 'minister of education' to be regarded as an associate of the preaching minister rather than an assistant." (TS-5)

"One of the chief things in my judgment is the placing of the position on a surer foundation." (TS-6)

"From previous experience, when during the depression years many well qualified church workers were dropped because of financial pressure, it would be my opinion that short tenure, low salaries and insecurity are very strong factors operating against securing able and well qualified leaders in this type of work, and lack of material for use by college counselors, probably has resulted in poor interpretation of professional opportunities to undergraduate students." (TS-8)

"A. Broadening the basic conceptual goals of the churches in respect to educational responsibility.

"B. Strengthening the view in minds of (a) ministers and (b) religious educators that churches must (1) share in *public* responsibility for all education (2) as well as specializing in religion.

"C. Give some attention to tenure." (TS-9)

"A more rigorous program of recruitment in colleges and secondary schools, giving real professional status to such positions." (TS-12)

"We in the colleges should be made aware of the need for a supply of trained religious education workers and possibly we could do more than we have in directing young women toward the seminaries. The profession has not been presented to girls in the Sunday schools and the Youth Fellowship in any attractive way. I believe that a great deal could be done with a vigorous recruiting program." (TS-15)

"Unless the Christian church as a whole can put a new emphasis upon this training work, I believe it would be unwise and unfair to start another boosting campaign along these lines, for just as soon as this war bubble bursts, church history will repeat itself and there will not be a place for our workers in the field. If the church could place this work on the same solid foundation that it does missions, orphanage work etc., and guarantee fairly satisfactory positions and a

living wage, we could go intelligently about the training of these persons." (TS-17)

"We are going to try to meet the immediate demands of our church for trained Christian workers and the request of the state for trained instructors in Bible and religion in our public schools. We are adopting a little more inclusive curriculum for Christian education workers than in former years; that is, we are including such courses as dramatics, journalism, shorthand and typing, feeling that this will prepare the individual for a wider field of service." (TS-18)

"Get more people to interview young people of capacity, showing them the opportunities in religious callings. Then get more church bodies to concentrate on sending them to adequately qualified schools." (TS-21)

"(1) Articles about the varied kinds of service involved in the field of religious education, presented in publications for youth. (2) The presentation of the movement by competent and well-informed leaders at summer conferences, both among ministers and among the young folks themselves, with emphasis on the high calibre of person required. (3) Presentation of the need to ministers in our churches, so that they may guide suitable young men and women into the field." (TS-24)

"Have denominational boards of education — through the International Council of Religious Education — ever attempted to standardize this vocation as the pastorate and deaconess work is standardized? Recruiting then could be done with some effect." (TS-26)

"To begin with, an intensive qualitative recruiting program, making the appeal to Christian service exactly as in the case of the minister or missionary. Then a thorough, realistic training program, geared, not merely to religious education ideals but also to the realities of the Christian heritage and actual church life today." (TS-30)

"A basic change needed is recognition of the work as equal in significance to that of church pastor and minister and a related change respecting salaries offered to, and professional standards demanded of such workers." (TS-37)

"I speak for \_\_\_\_\_ when I say that we shall have no problem in finding the young men and young women who are ready and anxious to give their lives to full time Christian service. In our state and denomination-wide meetings for young people there have been great demonstrations of willingness and desire to enter these fields. Our one great problem is to get them trained and to get the churches to pay them just salaries for their services." (TS-47)

"In our area the first need we have is for the creation of a supply from which the demand can be met. It seems to me that young people have not been given the vision of full time religious work outside the ministry." (TS-57)

COPY OF QUESTIONNAIRE USED FOR  
PART FOUR REPORT  
A Study of OPPORTUNITIES FOR WOMEN  
IN CHRISTIAN SERVICE — FORM TS

Information submitted by (Person reporting)  
For (Name and address of your school)

1. If your school has a department of religious education, describe its scope in terms of courses offered, possibility of specializing in this field, number of persons who have done so in recent years, etc. (A catalog or pages from it may answer the first part of this question.)
2. How many requests for educational workers (directors, pastor's assistants, weekday teachers, etc. have you had this past year)?
3. Are churches asking for men as well as women to serve in educational positions? On the basis of your experience, what proportion of each?
4. How many persons qualified for such positions did you graduate last year?
5. How many graduating this year will be available for this type of work?
6. Does your school encourage students to take religious education in preparation for full time service in this field?
7. Should religious education workers be trained in theological seminaries, in specialized schools for this work, or in some other
- way? (Consider men and women separately, if desired.)
8. (To theological seminaries) Do you place a limit on the number of women you accept for training in religious education?
9. Comment on the following factors which have been suggested (aside from the war) as causing a decline in the supply of religious education workers: Lack of defined standards for this type of work, absence of ecclesiastical recognition (for women), inadequate salaries, short tenure of office, "scrapping" of women at an early age, the kind of training which has been given in this field, failure to recruit, etc.
10. Should training for religious education positions in the local church be supplemented by training for other types of church work (e.g., associate pastor, pastor's assistant, church secretary, music director, etc.)?
11. What suggestions have you for insuring an adequate supply of various types of trained religious education workers for our churches?

NOTE: If your school has made a study covering any or all of the foregoing questions, we would be pleased to have a copy of your findings.

## Summaries and Recommendations

### SUMMARY OF FACTUAL INFORMATION REPORTED

1. Educational workers in local churches are given a great variety of titles, the directors reporting a total of 28 different titles and the pastors a total of 20. About a third of these emphasize the educational function of the worker, about a fifth the pastoral function, about a seventh the youth work function and the remaining third other duties.

2. The median age of educational workers, according to their own reports is approximately 35 years; according to the pastors' reports approximately 33 years.

3. Ninety-six per cent of these workers reported that they were college graduates. A large proportion of them have had additional training of various types.

4. According to the responses of the educational workers, 25 per cent of them are men and 75 per cent are women. According to the answers of the pastors, 35 per cent are men and 65 per cent are women.

5. Twenty-seven per cent of the directors and other educational workers are ordained (most of these are men) and 73 per cent are not ordained (most of these are women).

6. The median educational worker reported in this study has stayed two years with each church served. This is confirmed by the pastors' reports which showed a median period of service of one year and nine months for their present workers.

7. The study yields several reports on salaries paid these workers. According to

the directors themselves their average salary over their total years of service has been \$1447, and their median salary over the same period \$1432. Their present salaries are: Average \$1927, median \$1728. The pastors reporting gave present salaries as: Average \$1995, median \$1824. (In each of the foregoing the median figure is the more reliable one.) The average of the estimates of salaries given by the educational executives was \$1776.

Two-thirds of the pastors reporting considered that the salaries paid were adequate; one-third thought they were not. Four-fifths of them reported also that their churches made no distinction in salary between men and women. Almost four-fifths of them promised that the position of director would not be abolished, or the director's salary cut disproportionately, if the church budget should have to be decreased.

8. Three-fifths of the churches reporting made no provision for paying their share of the educational worker's annuity premium. In the case of men workers, the annuity premium was paid by 70 per cent of the churches; in the case of women workers the annuity premium was paid by only 20 per cent of the churches.

9. These educational workers who have served our churches have found their work filled with privileges and opportunities of the most rewarding character. It has been for them a happy fulfillment of their desire to serve others and a great enrichment of their own lives.

10. The demand for educational workers is very great compared with the supply. Eighty per cent of the educational executives reporting in the study received on the average five calls each for such workers within the year. The theological seminaries and training schools reported a demand six times as great — an average of thirty-one calls each. Two thirds of the latter calls were for women; one third for men.

11. The supply of educational workers who are qualified in training and personality is exceedingly limited. Sixty per cent of the pastors said it was difficult to find

the right person. Ninety-five per cent of the educational executives reported a serious scarcity. They could find, on the average, only two workers each to recommend. The training schools reported an average of five graduates a year who were available for local church educational leadership.

12. The causes of the decline in the supply of educational directors and assistants were believed by both the educational executives and those reporting for the training schools to be (1) lack of recognition or status for the position, (2) absence of standards for it, (3) inadequate training of workers, (4) inadequate salaries, (5) insecurity of the position, and (6) failure to recruit young people for it.

#### SUMMARY OF ADVICE AND RECOMMENDATIONS FROM THOSE REPORTING

1. The educational workers themselves are strongly convinced that this service vocation should have more clearly defined standards — higher and on a professional level. Directors and other educational assistants should be college graduates with additional graduate work, who have specialized in education and in religious education. They should also have had theological training and practical field experience. Their own recommendations as to these standards were endorsed at a number of points by the advice of other groups who reported in the survey.

2. Throughout the reports there were expressions that educational workers should be persons of high calibre. Both the pastors and the educational workers themselves pointed out the need for a higher type of personality and a deeper religious experience. The pastors mentioned again and again four primary qualifications for a director: Consecration, a call, love of people and a well rounded personality.

3. Directors and other educational workers should be better trained, according to their own reports and those of the pastors and educational executives as well. Eighty-two per cent of the executives recommended on the average a year and eight-tenths of

special training beyond college. Two-thirds of them advised that training be taken in theological seminaries or in schools affiliated with them. Three-fourths of those reporting for the seminaries advised similarly that training in their type of school was desirable.

4. Although women are in the great majority as local church educational workers, according to all the information received, the pastors are not satisfied with this situation. Sixty per cent of them favor a man as director or educational assistant and but forty per cent favor a woman worker. More men are clearly needed for this type of Christian service.

5. There is a very strong demand for a type of local church worker who can perform other duties in addition to giving some educational service. Forty per cent of the pastors reporting said they desired an educational worker only; sixty per cent said they desired a worker who could do several types of work. Three-fourths of the educational executives favored additional types of training for educational workers so that they could be of wider usefulness in the churches with which they were familiar. Thirty-seven out of thirty-eight persons reporting for the theological and training school group favored such supplementary training. These recommendations point to a new type of church vocation — that of church assistant or a similar title — which needs general recognition and for which adequate training should be provided.

6. There was a widespread conviction among the directors and educational workers that their kind of local church service needs more clearly defined status and recognition by the church. What form it should take they were not sure. For women workers there was little interest in ordination. From the variety of suggestions made it would seem that some form of "commissioning" or similar method of ecclesiastical recognition should be established, locally or on a national basis, or perhaps both.

7. Those who enter upon this type of

educational service with our local churches must have greater financial security and assurance of some permanency in their positions. The directors thought that their salaries should be higher, comparable to those of public school teachers and pastors. They also wanted to be assured of a three or four year period of employment by the church, which is twice that of the median period of stay reported. Since four-fifths of the churches reporting made no provision for sharing in their women workers' annuity pension, it is clear that here is a point at which much can be done to assure security.

8. There is a definite future for this important Christian calling. The pastors, the key persons, were practically unanimous in their judgment that there would continue to be a demand for women as local church directors and educational assistants, as teachers in weekday church schools, and as workers in other forms of Christian education service.

9. The various groups concerned — local churches, denominational boards of Christian education, interdenominational councils and other agencies — should join in a well planned program of recruiting. In this recruiting program there should be a careful selection, interested young people should be told of the hardships as well as the joys of this kind of Christian service and churches should be aroused to the importance both of having trained educational leadership and of giving the position standing and security. Wherever Christian young people are to be found — in local church youth fellowships, in summer camps and conferences, in schools and colleges — this selective enlistment program should be carried on. Opportunities should also be given to Christian young people to "try out" this type of church work in summer and year round service projects and as part-time apprentices during their school years.

#### ADDITIONAL STUDIES AND ACTION NEEDED

This study is necessarily limited in its scope. Its purpose has been to learn some

of the facts and secure the opinions of qualified persons with regard to directors of religious education in our churches. Those who have studied its findings and recommendations will see the need for additional studies and for action projects consistent with its discoveries. Some of these needed studies and projects are:

1. A movement to standardize the titles, training and responsibilities of directors of religious education, educational assistants and workers with a combination of tasks. (This recommendation is directed to the denominational boards of Christian education and to the Directors' Advisory Section of the International Council of Religious Education.)

2. The discovery and adoption of some appropriate and worthy method of giving ecclesiastical recognition to educational workers in the church. (This recommendation also is directed to the denominational boards of Christian education and to the Directors' Advisory Section of the International Council of Religious Education.)

3. A study of what courses should be included in the curriculum of the theological seminaries and other schools to provide an adequate training in religious education (a)

for pastors, irrespective of whether their churches may or may not employ an educational worker; (b) for those who intend to be full time directors of religious education; and (c) for those persons who are needed in many churches to do several types of work, including religious education. (This recommendation is directed to the theological seminaries, training schools and colleges and to the American Association of Theological Schools.)

4. Investigation and appropriate action with respect to providing adequate salaries, pensions and tenure of office for local church educational workers. (This recommendation is directed to local church pastors and governing boards and to the social action and pension departments of the denominations.)

5. The development of a strong program of selective recruiting for Christian religious education leadership in our churches. (This recommendation is directed to the denominational departments which work with young people and college students, to the Department of Young People's Work of the International Council of Religious Education, and to the officers and faculty members of our Christian colleges.)

#### READERS WILL OBSERVE

that on pages 58-62 we are publishing a section of small items of general interest, dealing with events, persons well known to us all, and significant new emphases and movements.

The committee responsible for assembling these items would appreciate the cooperation of members who learn of items of general interest that should be published. Send them, please, to Miss Ruth Shriner, Chairman of the Committee, at 22 South State Street, Elgin, Illinois.

Read carefully through the section again, and employ the same general style in writing any notes you send in.

*The Editor.*

## INSTITUTES ON

# Judaism for Christian Clergymen

ARTHUR B. BRENNER  
*Attorney, New York City*

THE ACADEMY for Adult Jewish Education, of which the late Isaac Landman was the founder and, until his recent death, the Director, has already received some mention in *RELIGIOUS EDUCATION*.\* A related activity, to which Rabbi Landman was equally devoted, was the holding of Annual Institutes on Judaism for Christian Clergymen under the auspices of the Trustees and the Faculty of the Academy, but actually under his personal leadership.

The Announcement of the Institute held in the Spring of 1946 gave the following brief history:

"This Spring will witness the twelfth of the Academy's Institutes on Judaism for Christian Clergymen. These Institutes originated in the Spring of 1935 when a group of friends of the Director of the Academy from among his Christian colleagues suggested the convening of such an Institute as a means of obtaining a better understanding of Judaism in relation to Christianity.

"After the first two or three of these Institutes, the Trustees of the Academy became convinced that these assemblies were rendering a constructive service to interfaith understanding and comity in our community. The numerous letters received by the Director from clergymen who attended the Institutes testify that they likewise have proved to be a direct and definite contribution toward fostering the American way of life and the basic principles of Democracy as it is understood in America.

"The themes for this year's Institute were suggested by a number of Clergymen in attendance at the Eleventh Institute last year. Interestingly enough, both themes in this year's program are of exceedingly deep concern to both Christian and Jewish teachers of Religion."

\*What Kind of Religious Experience is Developing at the Present Time," issue of April 1936; "Adult Religious Education for Inter-Faith Understanding" by Rabbi Landman, issue of April-June 1938.

The pattern of the first Institute, held in 1935, was consistently followed thereafter. At the morning session, and again at the afternoon session, papers were read — usually by a member of the Academy Faculty — on some aspect of Jewish religious tradition, experience, philosophy or practice; the speaker then answered questions from the floor and led a general discussion of the subject-matter of his paper. Between the morning and the afternoon sessions, luncheon was served by the women of Congregation Beth Elohim, in whose Temple House the Institutes convened. When, as often happened, the date of the Institute fell at about the time of the Passover, the luncheon consisted of traditional Passover dishes. During the luncheon interval, the guests also had an opportunity to visit the Synagogue and to examine the ceremonial objects and the prayer books which are used at Synagogues services; upon their request, many of the guests were given copies of the prayer books.

Invitations to attend the Institutes, setting forth the subjects of the papers with a brief indication of their contents, were sent widely to the clergymen of Brooklyn and Queens, who attended in numbers ranging from 60 to 125; sometimes they brought with them their wives or members of their congregations. Many were regular attendants, and expressed the pleasure with which, each year, they looked forward to the occasion.

Obviously, any such program falls within the general category of "inter-faith fellowship and understanding." No one will deny the necessity and the value of projects

in that general area, and it is axiomatic that "fellowship" can be soundly based only upon "understanding." There is, however, always a tendency for projects of this nature to result merely in platitudes or sentimentality. Moreover, the one-sidedness of a program confined to the interpretation of Judaism by Jews to Christians introduces the danger that the presentation will be either apologetic or over-assertive on behalf of Judaism and that the Christian audience, being allowed only a passive participation, will find their original positive good-will declining into an indulgent kind of tolerance and finally into loss of interest. And above all, in any inter-faith discussion of religious matters there is always some possibility that either "side", despite its best efforts, will either undertake on its own behalf, or will attribute to "the other side", a disposition to argue, to convince and (worst of all) to "convert". From the very beginning of the Institutes, these potential perils were guarded against, not so much by deliberate planning as by a course of action which was distinctly characteristic of Rabbi Landman's total personality.

As might have been expected of Rabbi Landman's rare combination of spiritual gifts with vigor and integrity of intellect, the Institutes were uniformly conducted upon an intellectual rather than an emotional level. To be sure, the genuine warmth of fellowship which the Institutes developed owed not a little to the informal and friendly luncheons; sixty to one hundred Christian clergymen, white and Negro, representing a wide variety of religious points of view, breaking bread together as guests of a Jewish institution, sitting at tables in groups of ten or twelve with their colleagues, with Rabbis and with lay members of a Synagogue, constituted a truly heartwarming experience. But the positive influences of that experience reinforced, and were reinforced by, the more serious nature of the Institutes themselves.

A circumstance which the present writer did not fully realize until this paper was well under way, is the fact that of the

twenty-six papers that were delivered at the Institutes, not more than one or two were at all directed to such easy and "sure fire" subjects as Jewish holidays or Jewish ceremonials. The focus of the papers was not on "quaint" or "picturesque" or even "highly spiritual" details or ritualism, but on matters of principle and wide significance, matters in which both faiths — each from the background of its own experiences and its own point of view — were equally interested.

The "understanding" which the Institutes were designed to develop was conceived of as an informed, intelligent and even intellectual understanding. It was taken for granted that the Christian clergy who would attend the Institutes were men of good will, of whom a brotherly sympathy could safely be predicated; that such men did not need any appeal to their sympathies, but would welcome, rather, an objective presentation of religious principles and religious experiences as found within the tradition of the sister faith.

The following are the titles of the papers which were read at the twelve Institutes (three at each of the first two Institutes, two at each Institute thereafter):

Judaism's Attitude toward Christians\*; Mercy and Repentance in Traditional Judaism; Prayer in Judaism; The Doctrine of Salvation in Judaism; The Jewish Trinity — God, Israel and Torah; Heresy in Judaism; Religious Reaction to Nazi Rule; Passover and Easter; Anti-Semitism, Its Historic Background and its Modern Day Implications;\* The Pharisees, Modern Interpretation of their Principles and Doctrines; What is the Jewish Problem? Is there a Solution?\*; The Jewish-Christian Tradition; Revelation — the Jewish View; The Talmud; An Evaluation of Jewish-Christian Relations; The Prayers of Jesus; The Messiah Idea in Jewish History; Sects and Sectaries in Judaism; Judaism's Attitude toward War\*\*; The Problem of Good

\*By Rabbi Landman

\*\*Printed in RELIGIOUS EDUCATION, November-December, 1943

and Evil; Judaism's Attitude toward Non-Jews\*; The Devil and the Jews; The Problem of Good and the Problem of Evil\*\*\*; Some Frequently Misunderstood Points of Difference between Judaism and Christianity; The Blank Page between the Testaments\*; Jewish Religious Observance in the Time of Jesus.

These titles fairly represent the dignity and seriousness of the papers.

In order that those presentations might be made both honestly and acceptably, two policies were followed from the very start. In the first place, the papers, whatever their content, were all based upon objective modern scholarship. Many of the guests were well-grounded in this kind of approach, were thoroughly at home in it, and found it easy, therefore, to accept and assimilate such new information as was offered them at this level. At the same time, those Christian clergymen whose approach to their own religion was more traditional, were apparently able to sense that the speakers were presenting their point of view in a sincere effort of detachment, and in no spirit of exclusiveness or of religious chauvinism. To those who were well-versed in it, this background of modern objective scholarship and criticism furnished a familiar meeting ground. Those who were unfamiliar with it or who rejected it, were nevertheless able to feel that their "quarrel," to some extent at least, was with the "modern point of view" (a familiar quarrel) rather than with the specific Jewish doctrines. There was a general realization that the speakers, however deep and sincere their allegiance and their emotional attachment to Judaism, were not implying any attitude of criticism toward Christianity which was essentially different in nature from the scholarly criticisms to which they were willing to subject their own faith.

The other factor that was required in the interest of simple intellectual honesty was the frank recognition of differences between the two faiths. There was no lack

of emphasis upon the vast area of spiritual and ethical truths which constitute their common heritage, or upon the fact that an enemy of one faith or of the people of one faith, is by necessary implication an enemy of the other. But there was no stultifying, intellectually-dishonest attempt to pretend that the differences between Judaism and Christianity are unsubstantial or merely nominal. Though united in their origins and in many of their basic values, united in their common defense against the anti-religious, anti-human forces of recent totalitarianism, the two faiths definitely differ on points of substance. An open recognition of this fact, an informed and intelligent understanding of those differences, and a sincere respect for the right to maintain those differences, were conceived of as essential to the fellowship and understanding which the Institutes were designed to foster.

These two policies were implicit in the original conception of the Institutes and in the personalities of those who conducted them; it was perhaps only as a matter of experience and re-examination that they became clearly formulated. But one major principle was explicitly stressed from the first. It was made clear that the purpose of the speakers was exposition and not controversy, information and not argument. No one was trying to convince, much less convert, anyone. It was taken for granted that the speakers were sincere Jews and that the guests were sincere Christians. Any statement about Jewish doctrine merely meant — and was often framed in the formula of: "This is what Jews believe"; "This has been the religious experience of the Jewish people"; "This has been the way in which the Jews have attempted to solve certain religious problems." There was no implication that the Jewish belief, experience or solution was the only correct one, or that it was superior to the corresponding Christian belief, experience or solution. No one in the audience, therefore, had to feel that he was being challenged to assert or to defend the doctrines of his own Church. Pious protestations of objectivity and de-

\*\*\*Printed in RELIGIOUS EDUCATION, Sept.-Oct., 1945

tachment, however frequently repeated, would of course have been meaningless if they had not sincerely represented the conscious and genuine attitude of the speakers. It is gratifying to be able to state that the Institutes have been unfailingly conducted at this level of *bona fide* informational exposition and that the audience has gladly responded in the same spirit. Indeed, during the periods of free discussion which followed the presentation of the papers, there has occasionally arisen a greater warmth of controversy among the various clergymen in the audience than has characterized the give-and-take between those clergymen as a group and the speakers on the platform.

It is easy to see, therefore, the qualifications which were required on the part of those who presented papers at these Institutes, and it seems justifiable to claim that these qualifications were satisfactorily met. The papers must be based on sound scholarship — not just specifically Jewish scholarship but the general body of modern knowledge which can be shared by those of whatever faith. The papers must be presented, and questions from the audience must be answered, not merely with intellectual and spiritual honesty, but with the tact and self-control sufficient to keep the discussion within the area of informational exposition, free from advocacy or controversy. But the success of the Institutes required one more qualification — a qualification which is perhaps more distinctively characteristic of the teacher than of the clergymen, and this qualification was possessed by the speakers in varying, but on the whole quite adequate, degrees. In responding to questions from the floor (and that, of course, was often the best part of the Institutes) it was necessary to do more than return an answer to the mere words of the question; the speaker had to possess sufficient sympathetic imagination to sense what was frequently a deeper, unformulated problem which was troubling the questioner. Underlying these questions there was often some specific point of Christian doctrine, or some specific pre-conception as to

Jewish belief, which was so implicit in the interrogator's thinking that he did not give it expression, but which he nevertheless was endeavoring to correlate with what the speaker had been saying. To make a satisfactorily responsive answer, therefore, there was frequently needed enough sympathetic imagination — and also enough general familiarity with Christian thought — to enable the speaker to frame his answer in terms of the unexpressed source from which the question arose. Formal pedagogical training does not automatically produce this ability, nor does the discipline of delivering sermons from the pulpit. It was probably helpful to the effective guidance of these discussion periods that in Judaism, as Rabbi Landman was so fond of pointing out, the concept of "Rabbi" has always been essentially that of "teacher."

In the course of the successive annual Institutes, there gradually emerged an element of additional value which was unforeseen — and which perhaps it would have been presumptuous to have planned — in the earlier years of the project. For the relationship of Christianity to Judaism is somewhat unique in the field of comparative religion. Christianity not merely concedes, but specifically avows, its roots in Judaism and the Old Testament. Christianity conceives that its function is, in some respects, to conserve and continue its Jewish heritage; in other respects, to complete and fulfill it; and in still other respects, to annul and supersede it. An essential requirement, therefore, of any accurate knowledge of Christianity, is an accurate knowledge of Judaism. Some specific doctrine, let us say, is deeply imbedded in Christianity as a whole, or in the teachings of some particular Christian denomination. The devoted adherents of that doctrine cannot fully or properly evaluate it, *even for their own purposes*, either as conserving or as fulfilling or as superseding the corresponding Jewish doctrine, unless they possess trustworthy knowledge of what that Jewish doctrine is. The teachings of Jesus similarly cannot be fully understood, much less properly evaluated, in the absence of such

knowledge of the Judaism of his period as will accurately indicate in what respects he agreed, and in what respects he disagreed, with one or another element of contemporary Jewish teachings.

Christianity, of course, has always studied the Old Testament, and from that study has developed a fairly definite concept of Judaism. Nevertheless several obstacles — which the Institutes have disclosed but have proved to be not insuperable — customarily stand in the way of an accurate understanding of Judaism by Christian thinking. Whatever the Seminaries may teach about the manner in which the Old Testament was compiled and the number of centuries during which that process continued, conventional Christian thinking tends nevertheless to regard the Old Testament as being "all of one piece". In comparing and evaluating the differences between the two faiths, there is, therefore, a tendency to claim for Christianity the credit of having superseded various archaic Jewish doctrines which Judaism itself had actually discarded, even within the Old Testament period. On the other hand, reading the Old Testament in the light cast upon it by the New Revelation, Christianity — with perfect right and with perfect logic for its own purposes — finds therein many meanings which never formed a part of the Jewish tradition. Assuming, more or less unconsciously, that Judaism must, of course, see in the text the meanings which are so clear to Christianity, Christian thinking will frequently misconceive whether, or to what extent, Christian doctrine preserves, fulfills, adds to or supersedes the Jewish doctrine which derives from the identical text. It is not a question of which interpretation is the correct one; it is, rather, a matter of a clearer understanding on the part of Christianity itself of what is old, and what is new or unique, in its own doctrines.

Another impediment to the understanding of the Judaism which formed the contemporary background of the New Testament, is what Rabbi Landman liked to call "The

Blank Page between the Testaments". At the Institute held in 1946, Rabbi Landman read a paper on that subject, which the Announcement and Invitation described in these words:

"Here is a theme which has not yet been comprehensively treated in a single volume. The close of the Old Testament may be dated at about 350 B.C.E. The publication of the New Testament may be dated at about 120 C.E. The two Testaments, in printed form, are presented in a single volume with a blank page between them. What happened during these several centuries? What should be written on that blank page?

"As a matter of fact, this is one of the most stirring, fascinating and revolutionary periods in human history. The Religious Revolution was fundamental. That is true not only in the fact that Christianity was born during this period; but likewise in the fact that Judaism passed through an evolution without which the founding of Christianity would have been absolutely impossible.

"Rabbi Landman will attempt to show that neither the making of Rabbinic or Synagogue Judaism, nor the evolving of Christianity from Judaism, can be thoroughly understood without competent knowledge of the history that must be written on the blank page between the Testaments; and that history is literally dramatic. This is the period during which the Synagogue was born. This is the period during which the Jews did their most extensive proselytizing. This is the period during which the concept of the limited national deity was destroyed and the Universal God idea took its sway. This is the period of conflict between the Temple in Jerusalem and the Synagogue in the Village. This is the period of the Sadducees and the Pharisees. This is the period of the break-up of Greek and Roman paganism."

In the course of the Institutes, therefore, and especially as questions and discussions developed around the several points of similarity and of difference between the two faiths which were presented in the various papers, there emerged the realization that the Christian clergymen were finding a more complete knowledge and a clearer evaluation of *their own doctrines*. There certainly had been no original intention of teaching Christianity to Christian clergymen in these Institutes on Judaism, but the conclusion seemed inescapable that that is precisely what happened as a happy by-product of an honest and objective presentation of Jewish doctrines and Jewish religious experiences. It goes without saying that this outcome could not have been thus spontaneously achieved except as the result of a

frank and cordial cooperation both by those who presented and by those who attended the Institutes.

The validity of this over-all appraisal of the Institutes was fairly tested by a paper which was presented in 1945 on "Some Frequently Misunderstood Points of Difference between Judaism and Christianity." The great differences which exist between the Christian concept of the Christ, the Redeemer and Saviour from sin and into eternal life, and the Jewish concept of the Messiah; the complete absence from Jewish doctrine of the concepts of original sin and of the consequent estrangement of natural man from God; the difference between the Jewish and the Christian attitudes toward "the Law"; the much-exaggerated differences and the equally under-stressed resemblances in their attitudes toward God's Justice and God's Mercy — these matters of fundamental importance were presented factually, objectively, and unapologetically (in whatever sense of the word "apologetic"). Without the experience of the preceding Institutes, and with just a minor shading of emphasis here and there, that same paper might easily have become an argumentative statement of "why the Jews don't accept Christ." Lacking the spirit of understand-

ing which they had so cordially developed through the preceding Institutes, a group of seventy-five Christian clergymen would probably have reacted to the paper as a challenge, if not an affront. It is perhaps the most convincing evidence of the success of the Institutes that any such spirit of controversy was entirely absent. The paper was received by the Christian clergymen — and from their response it seemed to have been appreciated — as a clarification of many points which at times had puzzled some of them, and as a contribution to their better understanding of *both* faiths.

The history of the Institutes is therefore presented as recording not only a successful project in inter-faith fellowship and understanding, but also a somewhat unusual experience in religious education. Its success was not due to accident, to the eloquence of the speakers, or to easily-duplicated details of formal organization but derived from something more substantial and more fundamental. Rabbi Landman's many friends and colleagues will recognize this record as being thoroughly expressive and indeed characteristic of his personality and of his many and great contributions to religious life, to religious education and to the spirit of brotherhood.

# SPIRITUAL FORCES To Undergird the United Nations

**W**E HEAR MUCH about the numerous and difficult problems facing the United Nations of the world as they bring their united wisdom to bear upon these problems. We hear about economic, territorial, governmental, military, and security issues. And IF we can believe the press and radio reports (fortunately we cannot believe they tell unbiased truth) there is much jockeying for position and playing of power politics among the major nations.

That there are spiritual forces also at play, some of us insist. The Federal Council's Commission on a Just and Durable Peace is one illustration of pressure being brought upon the United States Government to employ spiritual rather than merely economic and political influence, in the solving of these important problems.

The Editorial Committee has sought five gentlemen who have something important to say on this question. In the symposium which follows, we present their thought.

*The Editor*

## I

### PROTESTANT SERVICE FOR THE UNITED NATIONS\*

HARRY EMERSON FOSDICK

*Minister, Riverside Church, New York City*

**A** WORLD ASSEMBLY, meeting in New York to organize mankind for peace, would under any circumstances make a service of witness and intercession such as this appropriate. Our gathering here, however, is no mere matter of formal propriety. We meet today as anxious, troubled Christians, penitent for our guilty share

in the world's evil, ashamed that nearly two thousand years after Christ, with some six hundred and eighty million Christians in the world, mankind should be in such agony and danger, fearful as hitherto impossible catastrophe haunts our children's future, and challenged too — challenged by opportunity as hopeful as atomic war would be disastrous.

To say that we welcome the General Assembly of the United Nations and pray God's blessing on its deliberations is too mild. We are more deeply concerned about it, more anxious, apprehensive and yet hope-

\*An address delivered in the Riverside Church, at a service of witness and intercession in behalf of the United Nations, under the auspices of the Protestant Council of New York, the Federal Council of Churches of Christ, and the American Committee of the World Council of Churches.

ful, than any words can say. The United Nations is a very imperfect organization, but it is the best we have been able to attain so far, representing the utmost surrender of national sovereignty to international unity that the nations could agree upon; and, despite weakness within and colossal difficulties without, it is our only hope now for the political organization of the world in the interests of peace. In such a mood, far removed from formality and complacency, we meet to pray.

As Christians we feel the impact of this crisis because, of course, we share the common fear that haunts mankind. Professor J. R. Oppenheimer, in charge of the manufacture of the atomic bomb at Los Alamos, New Mexico, said before a Committee of the United States Senate that in a single raid on the cities of this nation it would be possible that 40,000,000 people might be slain in one night — 40,000,000! Long ago Gibbon in his *Decline and Fall of the Roman Empire* defined war as "the art of extinguishing the human species." It has certainly become that now.

The burden on us Christians, however, lies not so much in what modern war may compel us to *suffer* as in what modern war would compel us to *do*. Heaven knows what we and our children would suffer in another war, and some of you, who served in the underground resistance forces in Europe, or who lived through the horrid hell of blasted cities, calculated cruelties, crushed liberties and mass starvation, vividly can guess what that suffering would be. To the Christian conscience, however, war's horror lies not alone in what it compels us to suffer from others, but in what it compels us to do to others. The President of the International Red Cross says that in this last war we killed 250,000 people, mostly civilians, in one night in Dresden. We burned up 100,000 civilians in one night in Tokyo, and what we did to Hiroshima and Nagasaki everybody knows.

Here is the ethical tragedy of war, which

haunts the Christian conscience, that though we start a war to stop atrocities, we ourselves are involved in committing atrocities which make the war we wage what Dr. Channing long ago said war was, "The consensus of all crimes." My fellow Christians, what we will suffer in an atomic war is bad enough, but to the Christian conscience with any insight into Christ's Gospel, what we will do is worse.

Moreover, as Christians our prayerful concern for the Assembly of the United Nations springs from our deep sense of responsibility. Set in the world to preach Christ, we now face in war the barbarous denial of everything in theory or practise for which he stands. The issue is inescapable: if Christ wins, war goes; if war wins, Christianity everywhere will be driven into the catacombs. And if war is not to win, not only the world's political unity but constructive social enterprises to which the United Nations are committed — the establishment of human rights, the overriding of racial prejudice and discrimination, the freeing of enslaved peoples, the lifting of the common man out of poverty, illiteracy and hopelessness — these purposes, to which real Christianity also is committed, must be achieved.

So because our Christian stake is so crucial, and our responsibility so immense, we pray — God knows how we pray! — that no difficulty may discourage, no international distrust permanently impede, no imperialistic greed or reactionary clinging to the status quo wreck the endeavors of the United Nations to achieve justice and peace.

Not alone, however, for such sobering reasons are we as Christians praying here today, but because the opportunity before mankind is so great. Mankind never had such a chance. Even about atomic energy, one of our foremost university professors of Political Science waxes lyrical: "Of this one thing," he writes, "I am certain: the mind that discovered atomic energies can harness them to human use. We stand at the gates

of a golden age, fumbling at the lock, but knowing where we go and why, and learning as we go." Well, we have all too little time left to go on fumbling at that lock, and what lies immediately on the other side of the gate is not, I suspect, "a golden age." Difficult decades lie ahead of us. Christians should see that; they know that no political structure alone can save the day. The basic material of regenerated human character is indispensable, and enough regenerated character we do not now possess. We cannot build a great cathedral out of loose sandstone, or as another put it, "No rearrangement of bad eggs will ever make a good omelet."

Nevertheless, despite our deplorable lack of ethical character to build with, and of political wisdom to be our architect, it is true that by God's grace our posterity — Oh, a century, two centuries from now — looking back may see not so much the chaos of our time, as mankind standing at a great turning point in history and taking the right road, steep and difficult though it is. That could be — in God's name that must be! The most momentous social gains in mankind's story have come out of tumultuous eras such as this. No travail, no birth; no churning, no butter! So destiny has set us in a prophetic era, great in peril, but unsurpassed in opportunity too.

On this eve of another Armistice Day, therefore, we pray for you in this assembly of the nations. We Protestants represent millions of common people around the world. We speak for them today, and with one voice they cry for peace. Especially we think of our Russian brethren — whose representatives from the Russian Orthodox Church have already sat in conference with our World Council of Churches — common people like ourselves, anxiously watching as our diplomats try to untangle the world's snarled affairs.

When the results of the Yalta Conference were being made known in Moscow, an American correspondent stood in the crowded square listening to the announcements over the outdoor amplifiers, and close beside him stood a Russian mother. She had lost four sons in the war, and standing with her were two of her widowed daughters-in-law. When over the amplifiers came the word, "It is our inflexible purpose to insure that the peace of the world will never again be disturbed," that Russian mother clutched the correspondent's arm and, sobbing, said, "They mean that, don't they? Tell me they do, for by the Lord God, I say, we have paid for no less than that." Such is the cry of the whole world's common people, and here at least, "The voice of the people is the voice of God."

## II

# THE IDEAL OF JUSTICE IN THE UNITED NATIONS

ARTHUR LELYVELD

*Zionist Organization of America*

THE ROLE WHICH the ideal of justice plays in the structure and functioning of the United Nations deserves the painstaking attention of religious educators. The Biblical insight that peace eventuates only from righteousness is our warrant, if we need warrant, for examining the extent to which the organization on which we pin our hope for the preservation of the world's peace is interested in righteousness. More than that, there is a life-and-death intensity in our concern: the U N may be our last chance! It has aptly been pointed out that in the world of the atomic bomb, war is no longer merely the antithesis of peace — war is the antithesis of life itself.

We need not enter into a philosophical struggle with definitions in this discussion. Speculation as to the meaning of justice has been one of the favorite pursuits of metaphysicians from the Dialogues of Plato to the more pointed and concretized formulations of our own day. But though we may not always be able to define 'justice', we recognize it when we encounter it and we are painfully conscious of its absence, when it is lacking. We understand it best under the simpler term "righteousness" from which it is scarcely distinguished in the history of the term, and when we see it, as described by a 16th century writer, as "a wille perpetual and constant whiche glueth to every man his right. . . ."

Looking for justice in the U N, therefore, we must do more than look for the term in the charter — we must seek out cases in current history in which the U N is involved and actions of the U N itself which will evoke the term 'justice' either

through affirmative or through negative association.

The connotation of the term must be insisted upon: the ideal of justice implies the acceptance of standards by which men shall be able to judge. The "Goddess" is pictured traditionally as holding scales and presumably her table of weights and measures is determined. This element in the content of the term is made clear in the development of the Hebrew word "mishpat" from its early meaning of purely authoritarian edict or "judgment" to its later meaning of "justice," where it becomes synonymous with "tzedek", "evenness", "rightness", or "fairness". Justice involves something more than legal doctrine and precedent. It involves what is conveyed by the phrase "ex aequo et bono", as well. It must rest on a common agreement as to what is "right" and what is "wrong".

Do we find such a common agreement in the charter of the United Nations? The answer to that question is "yes", but a "yes" with disturbing qualifications and reservations. The words are there but they are far from being as explicit or as vigorous as we would have them.

The purpose of the United Nations, as set forth in its first article of the Charter, is "to maintain international peace and security". The U N, therefore, as a careful reading of the Charter will show, is concerned with injustice only if such injustice is likely to "lead to a breach of the peace". The U N is involved only when it is confronted with a "situation". If careful manipulation which, one suspects, may not preclude whitewashing an existent injustice, can prevent "situations" from arising, the

U N will have avoided knotty problems and chosen the beguilingly easier path through its difficulties. When, however, the U N is confronted with a situation it is obliged by the charter to bring about an adjustment "in conformity with the principles of justice and international law".

The words of the Charter go further, however. Its ideal of justice begins to take on definite coloration when the principles in Chapter I are seen to include "respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion," a principle which is made more explicit in the Preamble which speaks of "the dignity and worth of the human person" and "the equal rights of men and women". The preamble also assigns to the U N the task of establishing "conditions under which justice and respect for obligations arising from treaties and other sources of international law can be maintained". It would seem, then, that we have in the Charter itself the seeds of certain standards on the basis of which we shall be able to assign some content to its professions of concern for justice. The sanctity of the pledged word and the right of every human being to freedom and security would seem to be for the framers of the Charter important factors in that content.

It is at this point that we are justified in attempting to "come down the abstraction ladder" and to examine those practical details and those actual cases which will afford our only means of analyzing whether or not these high-sounding sentiments are destined to remain mere words. The U N, as its charter conceives it, may, to paraphrase GBS, "hunger and thirst for righteousness" but is it endowed with "the practical capacity to satisfy that appetite"? Can we look for an early beginning in the implementation of these aspirations or are we confronted with what Gilbert Murray just this Spring called "the rule of the lie" under which "the fundamental unsafeness of all that mankind values stands out more starkly than ever before"?

Our answer must be more realistic than optimistic, for it is only on the basis of a sound appraisal of its defects that we can labor to make of the U N the instrument for justice which we want it to be. Right now its efficiency as such an instrument is seriously impaired by limitations which hold it back as effectively as a "governor" attached to an accelerator holds back a motor vehicle.

The principle limitations are found in Article 2 of the Charter where paragraphs one and seven respectively declare:

- "1. The organization is based on the principle of the sovereign equality of all its Members." (and)
- "7. Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter..."

These two principles are capable of being used effectively to make of the UN a tool for preserving the *status quo* even when the *status quo* is marred by injustices which are the source of discord and the seeds of conflict. A case in point and a first test for the UN is India's appeal to the General Assembly charging discrimination by South Africa against 250,000 Indian residents of that country which reached a climax in two recent acts "designed to segregate Indians into particular areas for residence and for ownership and occupation of fixed property." The New York Times has reported that "it was indicated....that Premier Smuts and his delegation would tell the Assembly that the whole affair was strictly domestic and nothing for the United Nations to take up." Under the Charter, this position will undoubtedly be upheld — and yet if there ever was a case of flagrant injustice threatening discord between nations, this is it.

The principle of the sovereign equality of member states tarnishes even the luster of the brightest plate in the UN shield — the International Court of Justice. This court which is an integral part of the UN's

structure may function only when the parties involved in a dispute agree to give it jurisdiction. And, further, only states and no private societies, individuals, groups, peoples or nations lacking the status of statehood in the world as it is organized today may seek justice before the court. This throws a stumbling block in the way of the effort to eliminate another flagrant injustice in the present world scene — the persistent violation by Great Britain of her obligations to the Jewish people under the League of Nations Mandate and the American-British Palestine Mandate Convention of 1924.

When Great Britain closed the doors of Palestine to Jewish immigration in 1939, the Permanent Mandates Commission of the League of Nations ruled that her action was illegal and not in accordance with the terms of the trust under which Great Britain holds Palestine. Moreover, the convention of 1924 makes the consent of the United States essential to alteration "in any manner" of the terms of the Palestine Mandate, and America has consistently called upon Great Britain to remove the unjust barriers to Jewish immigration to Palestine.

This points up for us the importance of Article 37 of the Statute of the International Court of Justice, an integral part of the UN charter, which declares that "whenever a treaty or convention in force provides for reference of a matter to a tribunal to have been instituted by the League of Nations (in this particular case, the Permanent Mandates Commission)... the matter shall as between parties to the present Statute, be referred to the International Court of Justice." The Court's competence, be it further noted, extends to all legal disputes concerning "the existence of any fact, which if established, would constitute a breach of international obligations." But the Jewish people, lacking the status of statehood, has no recourse to the Court and so this injustice, too, is likely to go uncorrected, despite the fact that the UN charter itself in article 80 provides the technical guarantee of the preservation of its rights in Palestine.

All this suggests that the UN's search for justice is qualified by something which the powers regard as more important than justice, namely the preservation of existing vested interests and the increase as far as possible of each power's own strength in the world picture. One expert came indirectly albeit approvingly to the same conclusion in an article recently published in one of our leading social science journals (Herbert Feis in the July issue of *The Annals of the American Academy*) when he said that "the most vital and difficult task of the UN will be to find ways of fusing the pressures of powers and the ideals of law and justice into permanently acceptable solutions." It is questionable whether such "fusing" is possible. It may be that the pressures of powers and the ideals of justice are mutually and eternally irreconcilable.

The gap between pious protestations and the demands of expediency is, for this writer, made tragically clear in the basic question of membership in the United Nations. At Teheran, the first formulation of membership requisites was made and the call for a United Nations organization went to "all nations...whose peoples in heart and mind are dedicated to the elimination of tyranny and slavery, oppression and intolerance." Yet we find as a charter member of the United Nations, among others, Saudi Arabia — an absolute monarchy in which life is on a tribal level not free from barbarities nor from slavery. Applications for membership in the UN now pending are being considered not on the basis of the ability of each "peace-loving nation" to fulfill the terms of the charter but on the basis of bald-faced, political "horse-trading". Transjordan, supported by Great Britain for strategic reasons, will probably be rejected not for the many valid reasons that could be adduced, but because equally for strategic reasons she is opposed by the U.S.S.R. Afghanistan, wooed by both the Soviet Union and Great Britain, will undoubtedly be admitted despite the fact that she stands authoritatively accused of consistently violating the human rights of her

Jewish inhabitants. Many liberals advocate the principle of "universality of membership" — namely, every nation should be admitted regardless of internal organization and one outstanding journal proclaims that "The United Nations is not a congregation of the pure in heart." We understand that it may be possible to defend this policy on the basis of expediency, but will it be possible to get collective justice out of the individual votes of unjust rulers?

Is it necessary to call to mind what the basic lack of concern for the ideal of justice did to the old League of Nations? The pattern was set soon after the League was born when the Poles seized Vilna from Lithuania and the League yielding to French pressure permitted Poland to hold on to what she had unlawfully and unjustly acquired. There is something familiar, too, about the settlement of the dispute between Turkey and Iraq in 1924 which prompted one Englishman to write:

"British interest won a substantial stake by the acquisition of Mosul. The weary Titan shouldered his load. It smelt like oil, but he called it duty." (H. N. Brailsford, "Olives of Endless Ages." Harper. 1928. p. 142 quoted by Harrop Freeman. *Coercion of States in International Organizations*. 1944) The procession of ineptitudes need not be retailed. In the Chaco dispute, Manchuria, Ethiopia, — and all the others, — expediency triumphed over justice, the League went down —, the master exploiter of cynical self-interest rose to power, and the world marched into the abyss.

This analysis may make the task of those who pursue justice seem overwhelmingly difficult. But it should also make it clear that it is overwhelmingly vital. We may paraphrase the words of Abraham and say "Shall not that judge which is the collective conscience of the nations of the

world do justly?" We must not abandon the struggle to achieve justice in each of the manifold specific cases with which the UN will have to deal. We must continue to bring home to our statesmen and leaders the need to deal not in abstract principles and empty words in magniloquent documents but in terms of *human needs* and *human values*. We must lead them patiently to understand the ways in which they are in the clutches of fixed though obsolete patterns of action and the clinches of national sovereignty. We must demonstrate the truth of that insight which is central in our heritage — that only in the common welfare of mankind will the welfare of each people be secured — that only by loving our neighbors as ourselves will we insure the possibility of survival for either our neighbors or ourselves.

The picture is not without hope. The Charter itself provides for study and recommendation and amendment. The various commissions of the organization and the International Court of Justice itself hold within them the possibilities of development. The UN seems blessed with a stalwart Secretariat, which is resolutely facing and attempting to eliminate the weaknesses in the structure. Indeed the witty jingle what has been circulating is not altogether without point:

A plan for peace, in war evokes  
A few Yeas and perfect floods of Buts —  
Yet the original Dumbarton Oaks  
Were also, at the start, just nuts.

The minister and the teacher, the educator and the far-seeing statesman, must continue to make the effort to substitute international law for international anarchy, mutual confidence for mutual fear and distrust, quietness for unrest, and, for expediency, the ideal of justice which should be in practice as in vocalization, the cornerstone of the United Nations.

### III

## THE PROTESTANT CONTRIBUTION TO WORLD ORDER

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IT IS TOO EARLY to make a significant evaluation of the churches' work for world order. This generation is engaged in the most perilous and complex struggle against international anarchy that mankind has yet known. On many fronts the struggle ebbs and flows. The outcome of this struggle is too uncertain to offer any clear perspective on the value of today's contributions. The real test is the actual achievement of a durable order among the nations in which men and women can live out their lives under their vines and their fig trees, with none to make them afraid. If, in God's mercy, such an order is brought into being, then can the importance of endeavors towards that end be judged. For the present, the requirements of the continuing struggle must take precedence over everything else.

For that very reason, however, there may be some limited value in a provisional survey of the churches' world order strategy. A brief examination of this evolving strategy may conceivably be of help in furthering its more effective development. It is in that hope that this tentative and very incomplete analysis of the recent work of the non-Roman churches in the field of world order is offered.

There is a tendency to give world order such a broad definition that it seems to include the total social concerns of the churches. This tendency is probably inevitable, for the various fields of Christian thought and action are inter-related, and most of them do have important bearing on the world order program. Yet some compartmentalization is essential for any clarity of thought and brevity of treatment.

Consequently, attention will be devoted here to that relatively small but compassable part of the subject represented by Protestant and Orthodox efforts aimed directly at a creative reorganization of international relations.

Nevertheless, something should be said in passing about the incalculable but essential indirect contributions of the churches of Christ to world order. In all likelihood, these may in the end be seen as more significant than anything else for the hope of enduring peace. As church leaders have recognized, the basic requirement of a better world order is a transformation of moral and spiritual attitudes. Therefore, in confronting people with the total message of the Gospel, in bringing men and women to commit themselves to Christ, in training children in Christian attitudes, the churches are making their central contribution to world order, as in every area of social need.

Even though our attention is focused on more specialized contributions, it is important to remember the foundation of Christian witness and teaching over the years on which these specialized efforts rest. The impact of the Protestant tradition upon the general moral climate of international relations and upon particular individuals charged with responsibility in their ordering is undoubtedly a tremendous factor in the present struggle. Through countless personal and institutional avenues, the great spiritual impulse of the Reformation exerts an influence on the councils of nations. The Senior Warden of St. James' in Hyde Park and the self-styled "flying buttress" of the Anglican Church meet off Newfoundland to draft the Atlantic Charter. A Methodist layman and a former Presbyterian missionary negotiate in Chungking to promote

Chinese-American friendship. Such examples merely suggest the pervasive impact of the Protestant heritage upon world affairs. They do not justify over-optimism about the trend of those affairs. But they hint at the uncounted debt we owe to our Christian forefathers for the present opportunity for a better world order.

This provisional survey must, however, be limited to a more modest subject than the title would imply. Not the total Protestant contribution to world order, but recent efforts of our churches aimed directly at the organization of peace, forms the topic of this inquiry. What have the churches done in a corporate way for a just and durable peace? What tasks now confront the Christian community in this field? In approaching these questions, a brief word about church procedure may be helpful.

#### *Protestant organization for world order*

A superficial examination of recent church history might result in the judgment that the churches were not much better prepared to deal with the world order opportunities of the Second World War than they were prepared to handle those of the First World War. It was not until the Summer of 1914 that church leaders attempted to establish some continuous international machinery to concert church efforts in this area. That initial conference at Constance, Germany, to set up a World Alliance to Promote International Friendship through the Churches, was interrupted by the outbreak of the war, and it was not until after 1918 that the World Alliance was really established as an unofficial agency for cooperative peace efforts. In like manner, the proposals of the inter-war years to establish an official agency of the Protestant and Orthodox churches for concerting strategy on social problems were not brought to fruition before the Second World War intervened. The Oxford and Edinburgh Conferences of 1937 made specific proposals for the establishment of a World Council of Churches, but the war broke out before the Council could be organized. While a Provisional Committee

was established to undertake preliminary work, it was not until the Summer of 1946 that a Commission of the Churches on International Affairs was created, and it will not be until 1948 that the first Assembly of the World Council will be held and the agency come into formal existence.

While there is this obvious parallel between 1914-18 and 1939-45, it would be a mistake to push it too far. No one could rightly argue that the churches were or now are adequately prepared to deal effectively with world order issues. Yet the experience of the peace that was lost and the fellowship of past 25 years have not been fruitless. The past three decades have witnessed a steady growth of the Ecumenical Movement. The reality of the worldwide Christian community has been far greater than the inadequate forms for its expression. Despite the lack of adequate international machinery and despite the barriers of distance and world conflict, the sense of fellowship in the Church Universal has increased with each passing year. True, this sense of unity is still far too limited to a relatively small group of leaders. But it is gradually spreading among the broader membership of the churches, where there is a widespread conviction that only a united Church can make the full contribution the world so desperately needs.

The new Commission of the Churches on International Affairs, growing out of the recent Cambridge Conference, is designed to lift the level of church cooperation in the field of world order. The Charter of this Commission provides for international action along the following lines:

1. To encourage the formation, in the various countries and communions, of church commissions to stir the consciences of Christian people and of governments.
2. To gather, appraise, and help distribute the best available materials on the churches and world order.
3. To make special studies of selected world order problems.
4. To assign part of this responsibility to smaller sub-committees.

5. To organize international study conferences of church leaders.
6. To place urgent world order problems upon the consciences of Christians.
7. To clarify Christian principles bearing on international relations, for recommendation to the parent bodies (the World Council and the International Missionary Council) or for publication in its own name.
8. To represent the parent bodies in relations with United Nations agencies.
9. To cooperate on particular issues with other organizations holding similar objectives.

These objectives reflect the three-fold function of church machinery in this field. Its first major task is to study and make clear the implications of Christian principles for pressing international issues. A second major task is to help the churches study these implications and to act upon them as Christian citizens. A third task is to act in behalf of the churches in appropriate efforts to provide practical guidance for statesmen responsible for international relations.

The Charter of the new Commission is a hopeful step towards a more effective Christian strategy on a global scale. Yet it must be recognized that considerable time will probably be required before the plan can be translated into a dynamic organization. Much depends upon the extent to which national Christian communities develop comparable bodies within their own countries.

The experience of these communities during the war contains both encouraging and discouraging elements. Encouraging is the strong sense of solidarity among these groups which the war was unable to break. The Ecumenical Movement was not divided by the war, except in a physical sense. On both sides of the battle lines there were many united by suffering and by resistance to the common evil of fascism. Indeed, the resistance of the Berggravs, the Kramers, the Niemoellers, and all the less-known heroes of the church front against Hitler's tyranny in itself was a major con-

tribution to world order. It helped to prevent the triumph of a wicked conspiracy and to keep open the possibility of a better organization of society. In the process the nucleus of the Ecumenical Movement was tested and tempered.

Furthermore, the physical barriers to fellowship were not insuperable. A surprising number of contacts among leaders were maintained through a Christian underground. To some extent, international consultations were possible as in the conference on world order at Geneva in 1939 and the International Round Table at Princeton in 1943.

This favorable condition, of course, applies only to the nucleus of the Ecumenical Movement. For the great majority of churchmen in the occupied regions, surrounded by oppressive propaganda and coercion, the war cut off most information about the world Christian community, even if it could not destroy the sense of fellowship. Visitations since the war have helped to bridge the gap.

The development of specialized church machinery within the nations to deal with world order strategy has been generally less encouraging. The necessity to deal with urgent problems of the resistance, and subsequently of the relief program, prevented many national groups from dealing with broader problems of world order in an organized way. In the Netherlands, there were some group studies of international law. In Great Britain, the Commission of the Church for International Friendship and Social Responsibility issued two important studies on *Social Justice and Economic Reconstruction* and *The Christian Church and World Order*. In China, there was some group thinking on principles of the peace settlements. Memoranda from the Geneva office of the World Council were circulated in a number of countries. On the whole, however, the work by specialized national agencies has been quite limited.

The most conspicuous exception has been the United States. Recognition of emerging world order issues led the Federal Council

of Churches to establish in 1941, the Commission to Study the Bases of a Just and Durable Peace, later shortened to the Commission on a Just and Durable Peace. This Commission, under the chairmanship of John Foster Dulles, raised the cooperative work of the churches in this field to a new plane. Like the new international Commission, which indeed was patterned on the American Commission to a considerable extent, the Commission on a Just and Durable Peace has served a three-fold function of clarifying relevant principles of world order, helping to organize a program of education in the churches, and, to a lesser extent, serving as a channel for church contacts with those directly responsible for foreign policy. The present effort to extend this procedure internationally is one of the hopeful factors in the current situation.

#### *Protestant world order goals*

In considering these objectives, we must recognize that to a considerable extent they are shared with other men of good will. Thus the Commission on a Just and Durable Peace, in formulating its *Statement of Guiding Principles* in 1942, pointed out that "peace will require the cooperation of men of all nations, races, and creeds." Consequently, the first 10 of the twelve principles, while derived from Christian premises, are stated in a form which could be accepted by non-Christians as well as by Christians. They were regarded by the Commission as "among those (principles) which men of goodwill everywhere may be expected to recognize as part of the moral law."

This belief was subsequently reinforced by inter-faith pronouncements in Britain and America. Late in 1942 leaders of the Protestant and Roman Catholic churches in England joined in a letter to the *London Times* supporting a ten-point statement of peace aims, five derived from a Papal Allocution and five from the Oxford Conference Message. In October, 1943, Protestant, Jewish and Roman Catholic leaders joined in issuing a seven-point "Pattern

for Peace," expressing common objectives found in the separate pronouncements of the three faiths.

It would be easy to exaggerate the extent to which Protestants and other groups are in accord as to world order objectives. The same principles may carry quite different meanings, for groups with different backgrounds, particularly when the practical implications come into question. Nevertheless, there remains a significant if indefinite area of agreement among men of good will, which helps to reinforce many of the principles for which our churches have stood.

The first of the *Guiding Principles* is a good case in point. This principle stresses the necessity of bringing social and political institutions into conformity with moral law, which "no less than physical law, undergirds our world." This principle which fortunately is recognized by a number of religious groups, is a keystone of the Protestant position in this field. The Oxford Conference stressed the fact that international as well as national law "must be based on a common ethos, that is, a common foundation of moral convictions." Without such a foundation, government may easily deteriorate into anarchy or tyranny. As the British churchmen said in *The Christian Church and World Order*, "a common moral purpose is required to direct the world's economic and political systems." This primary requirement of a durable order increases the importance of the Ecumenical Movement as a means to the attainment of such a purpose, such a sense of world community.

The next two of the *Guiding Principles* stress the need for penitence and the need to avoid a spirit of revenge and retaliation. These principles have been reflected in protests by the World Council's Provisional Committee as well as by national church bodies, relative to the treatment of former enemy peoples, particularly the inhumane features of the mass transfer of populations in Europe. Opposition to a peace of revenge has been constant in Protestant strategy.

The fourth principle calls for "agencies having the duty and the power to promote and safeguard the general welfare of all peoples." This need for "an effective system of international organization" as the Madras Conference put it has been increasingly recognized among Christian groups. It formed the first of the "Six Pillars of Peace," set forth by the Commission on a Just and Durable Peace in 1943. It underlay the church support given to ratification and implementation of the United Nations Charter. It underlies the demand, as expressed by the Federal Council in its Columbus Message in 1946, that "the nations . . . make full use of the provisions of the United Nations Charter and develop as rapidly as possible a spirit of world community which will be reflected in world government."

The fifth of the *Guiding Principles* deals with the necessity for international economic security. While a number of the American statements emphasize the need for generous trade and financial policies, this principle has been examined in greater detail in British studies, particularly as international economic policy is related to domestic policy. British churchmen have been more ready to break with traditional patterns of thought in this area than has been the case in the United States.

The sixth principle relates to machinery for peaceful change, a principle reflected in the "Six Pillars" and subsequent statements. The seventh principle expresses the goal of autonomy for subject peoples. This, too, is restated in the "Six Pillars," the Cleveland Message, and other American statements dealing with proposals for trusteeship.

Another major plank in the Protestant platform is the goal of international control of military establishments. With the development of atomic weapons, this principle has taken on new urgency, and statements both here and in Britain have emphasized the need for international control of weapons of mass destruction.

Another major objective is the protection

of the rights of the human person. This objective was summarized in the Federal Council's 1946 statement, *The Churches and World Order*, as "the world-wide achievement of man's individual freedom, under God, to think, to believe, and to act responsibly according to the dictates of his own conscience." A joint committee of the Federal Council and the Foreign Missions Conference, has been working to further this goal, so much a part of the genius of Protestantism.

The tenth of the *Guiding Principles* emphasizes the heavy responsibility resting upon the United States, because of its power. The two final principles stress the responsibility of Christian citizens to seek practical application of these ideals, and the task of the Church to develop the spirit of righteousness and love.

This set of principles, while of American origin, seems to express a much wider agreement, insofar as sister churches overseas have attempted in recent years to state world order objectives. Furthermore, as already pointed out, a number of these aims are shared by other groups. The Protestant contribution is particularly evident in those principles which have to do with fundamental freedoms — the rights of dependent peoples, the rights of racial and religious minorities, the rights of the individual and the corollary principle developed in the *Statement on Soviet-American Relations*, the obligation to use methods of tolerance in international relations. It is in this essential sector of the struggle for world order that Protestants have a particularly great and distinctive contribution to make.

#### *Attainable next steps*

"Christians," said the Cleveland Conference, "at all times . . . must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals, and support them." This sense of responsibility for the practical implementation of principles is one of the most hopeful developments in Protestant strategy during recent years. Greater willingness to accept compromises

which contain the possibility of change as "the bridge from the immediate situation to the Christian ideal" have, in the judgment of this observer, greatly increased the effectiveness of Protestant programs. As contrasted with the experience after the First World War, the Protestant churches have made constructive contributions at the time of decision, without losing sight of the ultimate goals.

The "Six Pillars of Peace," for example, called for a "political framework for the continuing collaboration of the United Nations," at a time when American opinion was uncertain. The statement undoubtedly helped to crystallize the sentiment for American participation in a general international organization. Again, the nine recommendations of the Cleveland Conference for the improvement of the Dumbarton Oaks Proposals were presented at a strategic time and many of the proposals were reflected in changes made in the Charter at San Francisco. The churches' contribution to the establishment of a Commission on Human Rights is well-known. The churches' support for the revised Charter played its part in ratification by the U. S. Senate. The Federal Council of Churches was, I believe, the first large organization officially to urge international control of atomic

energy. It may be that such examples can be complemented by similar examples in other lands.

Despite such promising developments, the dominant mood ought to be one of contrition. The perils of our common insecurity far out-strip all the inadequate efforts to establish a creative and curative peace. These perils, for which no persons or group can escape some share of responsibility, give an urgency to the struggle for world order as yet unmatched by any constructive effort. Time is running out, and it remains to be seen whether the churches will meet the challenge of the world's need and of their own faith.

The desperate need for a new and courageous approach to the problem of world community has been analyzed in the *Statement on Soviet-American Relations*. This timely statement, however, will not achieve the results intended, unless it is studied and acted upon in churches across the nation. The task of mobilizing, for the healing of the nations, the educational and spiritual resources of the churches of Christ, here and throughout the world, has hardly begun. Consequently, it is the future contribution of the churches to world order, rather than those already made, which merits careful attention.

## IV

### RELIGION AND INTERNATIONALISM IN JAPAN

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OF ALL COUNTRIES Japan would seem to offer the least hope of providing religious pillars for the new world order. It is Japan that has been the chief disturber of the peace of Asia and the eastern world. And the mainstay of this vast fabric of empire was religious. The ancient, primitive faith of Shinto was the national cult under which all Japan's ag-

gression was carried on. It was pervasive, official, and dominant in the drive that carried the nation on its breath-taking course out of the slumbering life of the mediaeval orient into the forefront of the modern thrust of imperial expansion.

A kind of order has always been achieved by primitive religion. The animistic societies although they are tribal, and limited in

their outlook and geographical spread, are religious. The simple faith of the community at this level is effective in all aspects of thought and action. The family, the village and the tribe obey its traditions. Under it order is maintained, the group disciplines go forward, and society finds a kind of harmonious equilibrium.

In Japan, alone of the modern peoples, this sort of faith was carried up into the contemporaneous development of nationhood. The old tribal beliefs became the faith of the empire implemented by the processes of modern education throughout the schools, the pageantry of the court, and the ideology of all approved writers in the political field. The center was the emperor, raised to divinity, and the use of whose august name brought immediate obedience, from premier to peasant or from commanding general to common soldier. So there has been an effective social order at the national level, infused with religious sanctions. But its very strength has been the measure of the ability of Japan to destroy what of order there has been in the Pacific world. True the Japanese position has been that this order was no order, at all, but merely colonial slavery to the western powers, and that her mission from the gods was one of emancipation for her neighbor Asiatic peoples.

Under these banners the Japanese armies planted Shinto shrines wherever they overran Asia. With political purpose they also established contacts with the religious forces of every country they entered. The Christians of China, and of the Philippines, the Buddhists of Siam and Burma, the Mohammedans of Inner Asia and of the Malaysian world, as well as the animists of the Pacific Islands, all felt the touch and the organizing interests of the Japanese empire. If it had been given to Japan to re-organize the life of the Orient religion would not have been overlooked.

Now the issue of the war in total defeat for Japan has changed all this. For her the very face of the world has been altered. Six million repatriates have come back from

across Asia, crowding into the four small islands of home. The armies are liquidated and have disappeared. The Shinto shrines were unable to bring victory. Either the gods were impotent to help their descendants, or else, perhaps there are no such beings as have been supposed to throng the pantheon of Yamato. At any rate no "Divine wind" availed to destroy the conquering galaxies by sea or air. In the hour of her shattering defeat Japan found herself without her traditional gods.

The emperor announced to the public on January 1, 1945 that he was not divine, nor did he wish his authority over the nation to rest upon "foolish fables or ignorant myths." He now goes out freely among his people. The imperial portraits enshrined in sacred precincts in every school have been removed, the reading of the re-script on education as a ceremonial act has been discontinued. Textbooks throughout the educational system have been re-written eliminating mythological nationalism and militarism. Teachers have been screened, along with all officials and others in public life. Taxes may no longer go to the support of the shrines, nor is compulsory attendance any longer permitted.

The destruction of Japan's religious tribalism and of its threat to order in Asia has thus been completed. For the present, at any rate, it need not be given much further consideration. What, then, are the elements remaining in Japanese society, or emerging from this shock of defeat and occupation which may have promise of worth in the new world community? The best minds in Japan today see the whole tragic situation as a spiritual catharsis, flooding out the elements of obstruction and promising the flowering of a new, better Japanese spirit. President Nambara of the Imperial University of Tokyo addressing the student body on the first national anniversary after defeat said: "Never before in our history could Japanese culture get rid of the bondage of particularist national religion. Now for the first time it is firmly established on the bases of

of the Japanese people to resume their human ties with the rest of the world, and the suitability of the Christian churches as instruments for organizing this trend into permanent forms. Common efforts for the relief of Japanese repatriates, and of special neglected groups in Japan are one instance of this spirit of mutual goodwill.

The former friendships overseas on the part of Japanese Christians have not been broken by the war. Like water seeping through a dam trickles of correspondence have come through the military regulations and contacts with numbers of old associates across the seas have been renewed. This is but a beginning of what should be a re-knitting of the bonds of worldwide friendship and interests which are of the very substance out of which alone world community can be made. And before world

order there must, of course, be some degree of world community.

It should be said in conclusion that factors sterner than the friendly attitudes of religious people will be the ones to determine whether peace and order can prevail in the Pacific world or not. Decisions will be made, are being made now, in the fields of economic policy, political alliance, social orientation, racial bias and industrial development which will fix the areas of free action for individuals no matter how well intentioned and friendly those persons may be. If these broader issues are settled well, if Japan is given a chance to live decently, if Asia is helped on to sound development, then peace and order should prevail. In such a world the new Japan should make a contribution that is worthwhile, and religion will do its part.

## V

### CHRISTIANITY AND THE UNITED NATIONS

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FOR SEVERAL DECADES the ancient Roman Empire classified Christianity as a Jewish sect. When toward the close of the first century of our era, the separateness of Christianity was discovered, the imperial Roman government classified the new religion in the category of "unrecognized". This status of outlawry for Christianity continued for over two centuries with individual Christians listed as "atheists". Meanwhile, early democratic Christianity had in large measure given way to authoritarian control known as Catholicism. The authoritarian interpretation was maintained through the unsubstantiated claim of "apostolic" creed, Bible, and episcopate. With the composition of the "apostles

creed", the formation of the New Testament, and the development of the episcopate the apostles had no concern. In the early fourth century for political reasons, Constantine recognized Catholicism as a religion like the other religions of the Roman Empire. Toward the close of the fourth century, Christianity advanced to the status of the one and only imperial church. The consolidation of Christianity with the civilization of the dying Roman Empire yielded the precipitate known as Christendom. For a millennium Christendom held sway in Europe controlling the economic life, education, marriage and to a considerable extent the state. During the last five centuries, roundly 1450-1945, the medieval

synthesis has been dissolving under the pressures of the modern age. Fiat has surrendered to process, supernaturalism to science and Christendom understood as the culture of Europe wedded to Christianity is no more. Only pale forms of Christianity survive, appearing in the United States in some 300 combinations.

During the modern age the earth has become "one world" and Christianity is now confronted by religious realism so successfully avoided hitherto. From "one and only revelation", Christianity has been demoted to an *e pluribus unum* religion. Has Christianity any significant role to play in the new world orientation?

### I

The five acts of the Tragedy of Christendom are clearly discernible.

Act I covers the two centuries from the invention of printing to the peace of Westphalia. The former destroyed the medieval aristocracy of learning and the ignorance of the European masses; the latter informed the western world that exhausted Roman Catholicism and Protestantism were destined to continue in permanent schism, suspicious of and hostile to each other, devoted to undermining any advantages secured by the other, and getting more and more out of touch with modern life. When interest was Christianized about 1650, private enterprise soon escaped from the jurisdiction of both Roman Catholicism and Protestantism. Marriage in most Protestant countries was secularized, education was managed by the state, and the state itself emphasized its independence from the church. Moreover, the early conclusions of Protestant theologians were frozen into Confessions of Faith soon regarded as inspired and unchangeable, thus insuring dogmatic stagnation and innumerable schisms and creating religious lag.

Act II has a time interval of less than one hundred fifty years, 1650-1791. Political and religious toleration appear in England; religious and political liberty in the British colonies in North America. In contradiction to the inherited medieval in-

terpretation of the divinity of the king as found in Romans 13:1ff, the oft-applauded American founding fathers affirmed that the people are the source of political power with the natural right to select, elect and reject their rulers. Government is man-made and a wall of separation must be built between conscience and religious coercion. In the American pattern agnostics, atheists, Mohammedans, Jews, Christians, Buddhists, Shintoists have equal religious privileges. The shock of the religious clause of Amendment I to the psychology of 1791 parallels that of the atomic bomb to the psychology of 1945. The distinguished Roman Catholic Hilaire Belloc has written: "The culture of the United States is from its original religion and by its momentum and whole tradition opposed to the Catholic Church" and we may add to the earlier Protestant Confessions of Faith. The Constitution of the United States makes "divine kingship" unsaleable surplus material. The capitulation of Protestantism to an infallible literally inspired Bible had not prevented the American way from diverging from Christendom's construction of government.

Act III is concerned with the first century of the American Way, 1791-1899 during which the muscle of beast and man surrender to experimentation by the liberated mind of man who builds the machine and places science upon the throne causing men to consult the M.D. more than the D.D. Marriage, public education, the necessary regulation of business became matters of state control. In Europe the worker is alienated from the church. In the United States the Negro is emancipated. In the theological classroom historical method is applied to the Bible with devastating consequences for inherited Christian shibboleths. Theological liberalism is in the saddle. Denominationalism guarantees religious liberty, and religion becomes more and more a private and personal matter. Ecclesiastical discipline for heresy fades into insignificance. Freedom from fear invades both theological seminary and private and state universities. Genuine theological

science refusing to work with any other means and methods of research and interpretation than the scientific is born. In Germany the terrible *Volks-religion* emerges issuing later on in Hitler's persecution of the Jews. By 1870 theology in Germany reached the nadir of scorn being revived by the introduction of scientific method. In the United States sectarian missionary societies arrange for the conversion of the "heathens"; the social gospel attempts to identify the ancient kingdom of God idea with modern evolutionary theory and Religious Education compromises with historical method.

Act IV covers less than one-half century, 1899 to 1945. The history of religions reports on the unique claims of Christianity reducing many of them to fiction. The psychological approach to religion turns the birth from above into religious committal. Sociology speaks out. Racialism issues in global consequences. Two wars render earlier peace-makers obsolete. Religious authoritarianism makes concessions to Fascism and Nazism. Relativity is universally accepted. With Barth as choirmaster, Berdyaev, Belloc, Christopher Dawson, Maritain, Peter Oliver and scores of American theologians chant that "man is hopeless and the only path to a better world is through the intervention of God" thus "betraying the best thought of the last 400 years". Opposed to these Cassandra prophets the new voices of nationalist, democratic, scientific, ethical, and humanist interpreters of religion seem to get most popular applause. The culture called Christendom, Europe plus medieval Christianity, moves rapidly on toward dissolution.

Act V, 1945 on, represents the dénouement of the combination of European civilization and the medieval Christian synthesis. Only in academic circles does that synthesis survive. Western Catholicism is not only undergoing modification but suffering widespread losses in the Europe of its molding. In France and even in Italy not to mention Spain the decline has been considerable. In Poland the decrease comes to

some seven millions and in the Baltic states to more than three millions. In 1917 there were 2,000 Roman Catholic churches in Russia, in 1939 one.

In 1945 the one-world ideology took practical shape. Can Christianity adapt itself to the coming world federation or will it adhere to the synthesis which was Europe and finally disappear with Christendom?

## II

The present state of Christianity is not too "healthy".

Let a Christian leader be heard: "...anti-Semitism seems eternal and universal: some maintain that it is inevitable and insoluble, that in some way the Jew himself is responsible. It is equally significant that the Christian church has always been inextricably involved in outbreaks of anti-Semitism... Dr. Leo Baeck, chief rabbi in Germany declared some time ago that 'to German Jews anti-Semitism seems increasingly synonymous with Protestantism'... wherever anti-Semitism arises, the churches of the countries concerned become actively involved. In Poland, Roman Catholic priests; in Rumania, Greek Orthodox; in Germany, Austria and elsewhere, Protestant clergymen aid and abet anti-Semitic attitudes and actions... There are not less than five million Jews and two million non-Aryans who because of anti-Semitism are unwanted in Europe today. There are three and one-half million Jews in Poland, one million in Rumania, the 400,000 Jews in Germany, 200,000 in Austria and the one and one-half million non-Aryans in Germany and 600,000 in Austria. In Poland one million of the Jews are slowly starving to death". This was penned in 1938. Of the 9,500,000 Jews living in Christian Europe in 1939, two-thirds were murdered by the Nazis. "As time progressed, the bulk of university scholars, of scholarly periodicals, of publishing houses was entirely Nazified". Cultural anthropologists, philosophers, historians, jurists, economists, geographers, demographers, theologians, linguists, medical men helped Hitler. Twenty-two great German

universities followed suit and some eight beyond Germany with one professor chanting: "Today we can proudly state that scholarship contributed its share to the success of the Fuehrer's great plans".

To observe how divided Christianity is, sample the United Census of Religious Bodies for 1936 — 256 denominations listed, over 60 sects not listed, 57 of the 256 were not shown in 1926. In the Catholic block 16 groups of churches in addition to Roman Catholicism. There were 17 bodies of Mennonites, 21 bodies of Methodists, 20 bodies of Lutherans, 21 bodies of Baptists, 8 tiny bodies of Plymouth Brethren.

In Roman Catholic manuals "principal heresies" include Anabaptists, Anglicans, Baptists, Calvinists, Congregationalists, Lutherans, Methodists, Unitarians, Universalists and so on.

Still accepted Protestant Confessions of Faith contain "as the church of Jerusalem, Alexandria and Antioch have erred not only in their living and manner of ceremonies but also in matters of faith" and "neither can the Pope of Rome in any sense be head thereof (the Church) but is that Antichrist that man of sin and Son of perdition that exalteth himself in the Church against Christ; and all that is called God; whom the Lord shall destroy with the brightness of his coming".

Lest contemporary Roman Catholic and Protestant invective alarm us too much, remember that some progress has been made during the last two centuries for in a single sermon about 1740, a New Light preacher described the regular clergy thus:

"Hirelings, caterpillars, letter-learned Pharisees, men that have the craft of foxes and the cruelty of wolves, plastered hypocrites, varlets, the seed of the serpent, foolish builders whom the devil drives into the ministry, dry nurses, dead dogs that cannot bark, blind men, dead men, men possessed with the devil, rebels and enemies to God, guides that are stone-blind and stone dead, children of Satan that like their father may do good to men's souls by chance medley,

daubers with untempered mortar, moral Negroes, salt without savor that stick in the nostrils of God and man, Judases whose chief desire is to finger the penny and carry the bag, murderous hypocrites that are to take care lest they feel the force of a halter in this world or an aggravated damnation in the next, subtle, selfish hypocrites that would not let one honest man come into the ministry if they could help it, swarms of locusts, crowds of Pharisees who as nearly resemble the character given of the old Pharisees as one crow's egg does another, whose hearers are as blind as moles and as dead as stones, successors of Nicodemus, blind leaders of the blind, formalists, dead drones, sons of Scaeva."

Take the interpretation of the Bible — Roman Catholicism teaches that "the divine inspiration of the Bible and the official list or Canon of inspired books are known to us only through tradition and are taught by the living and infallible authority of the Catholic Church", while Protestantism affirms "the supreme judge by which all controversies of religion are to be determined and all decrees of Councils, opinions of ancient writers, doctrines of men and private spirits are to be examined and in whose sentence we are to rest can be no other but the Holy Scripture..." When the bewildered modern Christian reads these antithetical conclusions and turns to the Protestant Credner to resolve his confusion, he finds: "Protestants have built a new Church on the foundation of Scripture, first without understanding, then without the will to understand, that Scripture itself rests on nothing but Tradition"!

The judgment of Walter Rauschenbusch, apostle of unity, upon the trend toward federation should be recalled. He concluded that the Roman Catholic church despite the fine Americanism of many of its members and leaders was nevertheless an "isolated and foreign body in the midst of our national life", and that its "inherited insistence upon doctrinal conformity as a condition of religious cooperation" was interfering with Lutheran participation in the

true American church. The six great American Christian groups belonging together, he thought, were the Methodists, Baptists, Presbyterians, Disciples, Congregationalists and German and Dutch Reformed churches since they had been "moulded by God and America toward a common type". Yet even this protagonist of Christian unity warned against a "leveling uniformity", advocating instead a mingling "on the basis of equality and goodwill and practical cooperation".<sup>1</sup>

Did not the encyclical letter, *Mortalium Animos*, 1928, forbid "cooperation between Catholics and non-Catholics on religious matters"?

The most conspicuous weakness of contemporary Christianity is religious lag. It has been looking backward since A.D. 100. From the second century onward it embalmed its past. From the sixteenth century to now it has to a greater and greater extent lost vital connection with its environment. Hence, it failed to direct the scientific spirit, industrialization, thought, democracy. It permitted power politics and "just war" and racism to flourish where it was strongest and is no longer effective at peace conferences. There is no country where religion is still held in such high esteem as in the United States. But even here the democratic faith has far more adherents than the regular churches and the leaders of thought are building a new religious synthesis to bridge the chasm between inherited Christianity and the atomic age.

Can a Christianity which has failed in the culture it helped create hope to influence the new one-world civilization?

### III

The one-world of tomorrow has a population of more than two billion. The "claimed" Christian population may come to 27 per cent of the total — 21 per cent Catholic; 6 per cent Protestant distributed over two-fifths of the land surface. The almost three-fourths non-Christian popula-

tion is crowded together in three-fifths of the land surface. Now missionary atlases point out that in the so-called Christian population not more than 10 per cent is effectively Christian. This means that 97 per cent of the earth's population is non-Christian or not actively Christian. There are millions of nominal Christians who at heart are religiously indifferent or supporters of Fascism, Nazism, Communism and so on. Beyond Europe and the Americas on the nominal basis there is one Christian to every 105 of population or .95 of 1 per cent.

The culture-patterns of the non-Christian segment of the one-world are very unfamiliar to the western mind. In the West ordinary social obligations have secular significance; in Japan, religio-ritual meaning. Here the conscience of the individual is basic; there it hardly exists. Here transgression means guilt and personal cost; there, violation of tradition. Here moral conflict results from pressure of practical necessity upon inherited principles of right and wrong; there from departure from group mores. The tradition and mores of Japan are the sacred sanctions. Other emperors may be the representatives of God, the Emperor of Japan is God. "An individual Japanese may be Shintoist, Buddhist and Christian rolled into one". "Japan's government was and still is government by symbolic ritual that scarcely differs from magic". "Misery in this life is just compensation for evil deeds in other incarnations". The new Christian Japanese quaternity is "Father, Son, Holy Spirit and Kami-Emperor".<sup>1</sup> Marquis Ito asked, "What is any religion, Buddhism or Christianity, but superstition and therefore a possible source of weakness to a nation?"

For the Chinese, let a leader of the Chinese Student Movement speak: "Christianity is a foreign religion; it persuades people to think more highly of foreign culture than of China's own; it propagates its own superstitions which are no less fantastic and

<sup>1</sup>Pages 1 to 116 of *Protestantism's Challenge* show how Christian divisiveness developed.

<sup>1</sup>Douglas Haring, editor, *Japan's Prospect*.

harmful to all scientific understanding of the world than the grossest absurdities of Taoism and Buddhism".

In the judgment of a Chinese scholar, "the future of Protestant missions from the Fundamentalist point of view is not bright, because Chinese scholars in general are not interested in theological problems and evangelism. China's interest in science will certainly grow with reconstruction. While China's rebirth needs religion, it will certainly not welcome those religious dogmas obviously contradictory to science. The future of Protestant missions from the 'Rethinking Missions' point of view is fair. That from the humanist or ethical point of view is definitely bright. The Chinese are fundamentally humanists and the most successful contributions Christianity has made to China have been along social and ethical lines".

For India, let Ghandi, voted a Christian by American women's missionary societies, speak: "If instead of confining themselves to humanitarian work such as education, medical services to the poor and the like, Christian missionaries would use these activities of theirs for the purpose of proselytizing I would certainly like them to withdraw. Every nation considers its own faiths to be as good as that of any other. Certainly the great faiths held by the peoples of India are adequate for her people. India stands in no need of conversion from one faith to another".

Since 1914 the peoples of Africa and Asia have been reconsidering the West and its religion. Christianity seems to them to perpetuate the white man's domination. In French Indo-China, according to a Roman Catholic statement, "Catholicism has been too closely allied to the French government to be popular". Old style missionary effort has proved inadequate in the presence of the new nationalisms in Asia. The Laymen's Missions Inquiry resulted in seven volumes of fact finders' reports, a digest and *Rethinking Missions* but little came of it. Mission Boards, Fundamentalism and too many missionaries laid the

findings upon the table. Yet in *The Evangelization of the World in this Generation* of almost half a century ago it was written: "Very many Christians entertain the belief that Christianity is not the absolute religion".

Suppose we turn to *Interpretative Statistical Survey of the World Mission of the Christian Church* for 1938, the last year before Hitler's invasion of Poland, to obtain dependable material from the most competent leaders in Christian missions. Total converts to Christianity in Japan .44 of one per cent of population with the Protestant to Catholic ratio two to one; in China, .7 of one per cent of population with the Catholic to Protestant ratio five to one; in India, 1.3 per cent of population with the Catholic to Protestant ratio three to one; in Korea, 1.1 per cent of population with 148,677 Protestants to 115,949 Catholics; in Ethiopia, .18 of one per cent, Catholic; in Oceania, 16.9 per cent of population with 977,360 Protestants to 848,352 Catholics. In Arabia with a population of ten millions there were 40 Protestants and 688 Catholic converts. In Turkey with a population of 16 millions, 908 Protestant and 18,463 Catholic converts. "The statistics before us show how little impression has been made upon peoples bound by the great ethnic faiths." "The Chinese proper have proved about as difficult to reach as the caste Hindus and Moslems of India."

Of India, Paton wrote: "At least eighty per cent of the Christians in India of the non-Roman communions have come directly or at one or two removes from the untouchable or depressed classes".

On page 108 of *The National Catholic Almanac*, 1945 Latin Americans are described as resenting Protestant missionary effort there: "With the exception of Bolivia, Colombia, and Venezuela, all the South American countries have enacted laws prohibiting the entry and residence of new Protestant missionaries and virtually all countries now require a re-entry permit for permanent residence missionaries to prevent their moving from one country to another. The peoples of these countries regard

the activity of Protestant ministers not only as an affront to their religion but in a political light as well, contending that the philosophies of these Protestant missionaries are inimical to their own traditional Catholic culture".

#### IV

What, then, may Christianity contribute to the one world of the United Nations?

After confessing past failures and repenting because of its cultural lag, thus acquiring the proper humility, perspective, understanding and heroism, Christianity may contribute five very valuable understandings to the one world in which it must henceforth live:

##### 1. The understanding of itself.

Only by adopting an historical attitude toward their claims and toward the New Testament may the modern churches unite in a vital fellowship adequate to the needs of the present age. Faith can no longer be substituted for facts. The non-Christian world can read the true story of Christianity in hundreds of books. As John McMurray has observed: "If we are to discover the final reality of Christianity it must be by seeing it once again as the religion of Jesus and remembering that Jesus was a Jew. It was in Jesus that Judaism became a universal religion through the discovery of its own implications and this discovery was the culmination of a long process of historical development." Accepting its own history, Christianity will see the good in the other religions represented in the United Nations.

##### 2. The understanding of contemporary culture.

We live in a process universe not in one of decree and fiat. The findings of science cannot be set aside. In White's two volumes on the *Warfare between Science and Theology* there are hundreds of instances of Christianity's defeat when it opposes the facts. Science is neutral and should be made friendly not hostile to religion. "No problems now can abash scientific method. It meets with confidence the tangled mysteries of nature, of human nature, and of social structure, and its record of achieve-

ment in the physical realm gives hope of still more thrilling victories over the age-old evils that have dogged the pilgrimage of man through all his adventures in culture building", writes Professor Haydon. Thus in time progressive Christianity may hope to overcome its cultural lag which has not promoted the peace of the world.

##### 3. The understanding of man.

One of the strangest departures of Christianity from the teachings of Jesus has been its degradation of man. Jesus did not reduce man to zero. He regarded man's capacity beyond computation. He praised man's humor and common sense. He built life upon character and pointed out that man has a duty to self which is only fulfilled in his devotion to the highest interests of others. He was unacquainted with any ancient "fall" and "original sin and guilt". The human mind is a trust-worthy guide. "Why not judge ye of yourselves what is right?" "Thou shalt love the Lord thy God with all thy mind." Reduce man in value, and Hitler's crematories are built. Tell man too often he does not count, and he may finally believe it. After that the deluge! To survive, Christianity must not fear the democratic way of life.

##### 4. The understanding of the quest after life's highest values.

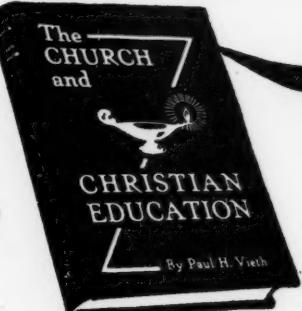
The ethical confusion in Christianity has always been considerable and in the one-world order is becoming overwhelming. Why not take the ethical quadrilateral of Jesus seriously? Purity and love are primary virtues. Heroism is the reaction of purity and love to wrong. Humility is the reaction of purity and love to need. "Blessed are the maintainers of peace, they shall be called the children of God." Love is not a vulgar misfortune but sympathy, good will and ethical direction of the will. "As you would have men do to you, do likewise unto them." A sane view of one's self is the degree in which one appropriates the power to serve his neighbor. Christian heroism originally was what purity and love do in the presence of injustice, ridicule and defeat. The stress is upon constructive

heroism — the heroism of peace, of Jenner against all precedent daring to believe the word of a milkmaid, of Barlow bringing the germs of the fluke in his own body all the way from China to Johns Hopkins, of the defenders of womanhood and childhood against exploitation, of the heretic, and of the patient verifiers of the insights of others. Most men genuinely seek these highest values.

5. The understanding of the need of an ethical ideal rather than a program. A program is a particular expression of an ideal and therefore very transitory. It cannot outlast the situation which produced it. The ideal alone can fashion the program needed by the next age. One of the principal defects of Christianity has been to embalm and thereupon deify its programs. It has worshipped the thought of the fathers as revelation, and hence has ceased doing its own thinking and feeling its own responsibility. It proclaims, "go ye into all

the world..." as its marching orders when really they are, "be ye the salt of the earth, be ye the light of the world". Orthodoxy can catch up with the contemporary world only by putting the ancient ethical ideal into a twentieth century context. Instead of worshipping *semper ubique idem*, Christianity must learn how to welcome change and to experiment with this world programs.

The non-Christian world composing the bulk of the population and living on three-fifths of the land surface in the new one-world will never accept the medieval dogmas of Christianity but from its ethical teachings when placed in modern context it will not dissent. A Christianity humble enough to acknowledge the values in the non-Christian religions and heroic enough to serve all men as brothers may hope to play an important religious rôle in the inevitable new world order.



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# Adventures in Religion and Education\*

**NEXT STEPS IN ECONOMIC WELFARE FOR THE CHURCH.** A challenge for a "new and more moral approach," to contemporary economic problems has just been issued by one hundred and twenty-two American chairmen of Protestant, Catholic, and Jewish faiths, working through the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America.

Having declared the acceptance of the profit motive unsatisfactory as a guiding principle in economic life, this distinguished group then drew up eight principles upon which our economic life must be based, for world harmony and peace.

(1) "The moral law must govern economic life...economic problems are...theological and ethical".

(2) "The material resources of life are entrusted to man by God for the benefit of all...the right to private property is limited by moral obligation".

(3) "The moral purpose of economic life is social justice. Wages must be maintained at that level which will most effectively contribute to full employment".

(4) "The profit motive...must be subordinated to the motive of service".

(5) "The common good necessitates the organization of men into free associations of their own choosing".

(6) "Organized cooperation of the functional economic groups among themselves and with the government must be substituted for the rule of competition".

(7) "It is the duty of the state to intervene in economic life whenever necessary to protect the right of individuals and groups, and to aid in the advancement of the general economic welfare".

(8) "International economic life is likewise subject to the moral law".

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**THE SOCIAL SCIENCE RESEARCH COUNCIL**, aided by a grant from the Rockefeller Foundation, has begun placing gift sets of American social science books and monographs published since 1939, in forty university libraries in European countries occupied by Germany during the war. Value of the collection sent to each library will be \$1,000.

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**NATIONAL COMMISSION ON HIGHER EDUCATION.** During the last summer President Truman appointed a National Commission on Higher Education to "re-examine our system of higher education in terms of its objectives,

methods, and facilities, and in the light of the social role it has to play." George F. Zook, president, American Council of Education, is chairman. All relevant Federal agencies are co-operating. Among the galaxy of outstanding American educators are found several specifically representing the forces of religion. These representatives are Rabbi Stephen S. Wise, president American Jewish Congress; Monsignor Frederick Hochwalt, director, Higher Education Division, National Catholic Welfare Conference; Bishop G. Bromley Oxnam, president, Federal Council of Churches of Christ in America.

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**RUSSIA BELIEVES IN EDUCATION.** Congressmen last summer, at the prodding of Rep. Dirksen of Illinois, asked the Library of Congress to dig into its current literature on the Soviet Union. They found that Russia spent 3.5 billion dollars in 1945 for education, excluding the cost of professional training. "It appears," says the official Congressional document, "that in proportion to their national income, the Russian people are supporting education several times as generously as the people of the United States."

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**NORWAY RENEWS ADULT EDUCATION EFFORTS.** Following up an adult education program slowed up by the war, the Church and Education Department recently transformed its old adult education committee into a permanent advisory committee called the State Adult Education Advisory Board, which now consists of 30 organizations and institutions working in the field of adult education.

New developments:

(1) a survey of communities to find out what is already going on.

(2) Encouragement of municipalities to set up their own adult education advisory councils.

(3) Pushing of plans for the erection of local "community houses" similar to those already in operation in Sweden.

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**CHARLES E. HENDRY** has accepted an appointment as professor of social work at the University of Toronto, and began his work there on September 1. He continues to serve as acting director for the Research Advisory Council on Research, Commission on Community Interrelations of the American Jewish Congress.

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\*The Editorial Committee has invited Miss Ruth Shriver to become responsible for a section of significant briefer items to be published in each issue of **RELIGIOUS EDUCATION**. Associated with her are Miss Martha Du Berry, Israel S. Chipkin, Donald M. Maynard, and Philip L. Seman.

AMERICAN GROUP THERAPY ASSOCIATION will hold its annual meeting in New York City in January, 1947. Program items cover sessions on (1) group therapy in private practise, (2) parallel treatment of a group of pre-school children with a group of their mothers; (3) and a session on research in group therapy and a report on a training program for workers in group therapy. The association's headquarters are at 228 East Nineteenth Street, New York 3.

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EXPERIMENTAL DISCUSSION PROGRAMS have been launched in six American communities by the National Institute of Social Relations, through its Field Service Division.

For the first year, full-time community workers have been placed in Allentown, Pa.; Canton, Ohio; and Pittsfield, Mass. Later on, similar leadership will be given to Syracuse, New York; Muncie, Indiana; and Birmingham, Ala.

A series of leader's guides called "Talk It Over" discusses important present-day problems. Director of the NISR is Dr. Julius Schreiber, during the war, chief of the Program Section of the Army Orientation Branch, Information and Education Division of the War Department.

Guides and information are available from the National Institute of Social Relations, Inc., 1029 17th St., N. W., Washington 6, D. C.

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RECREATION IN THE NEW FEDERAL INTER-AGENCY COMMITTEE. Six Federal agencies are members of a newly organized Federal Inter-Agency Committee on Recreation; the Extension Service and the Forest Service of the Department of Agriculture; the National Park Service and the Fish and Wildlife Service of the Department of the Interior; the Federal Agency's Office of Education; and the Veteran's Administration.

Full-time director is Walter L. Scott, who for the past fourteen years served as Director of Recreation for Long Beach, California. The Long Beach recreation program coordinates the city and school administrations.

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SCHOOLS AND RECREATION. The 32nd annual conference of city managers in 1946 discussed the problem of recreation. Reporters of the discussion, in Public Management magazine, indicated that the most successful recreation programs were those where school districts permitted the use of school facilities and personnel.

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EARNEST THOMPSON SETON, pioneer leader in early days of Boy Scouting, and world authority on Indian lore and wild life, died on October 1946 at his home in New Mexico, at the age of 86.

\* \* \*

NATIONAL BROTHERHOOD WEEK, scheduled to occur February 16-23, 1947, is announced by the National Conference of Christians and Jews. The theme "Brotherhood-Pattern for Peace." Program materials are available from the above agency at its offices at 381 Fourth

Avenue, New York 16, N. Y.; planned to be adapted for age-level use in the schools.

\* \* \*

BOYS' STATE, sponsored by the American Legion, in summer of 1946 brought 17,000 high school boys into citizenship training camps. These camps — called Boys' States — required over 2,000 adult counsellors, and more than \$1,000,000 financial support. National Education Journal for November 1946 has a splendid covering article on "Boys' State", giving history, day-by-day schedule, brief evaluation.

\* \* \*

OLD AGE promises to be one of the pioneering fields in years ahead. A new magazine called *Geriatrics* lights the way. The Commission on Religion and Health, Federal Council of Churches, has authorized a two year study of the church's responsibility and ministry to older people; several denominations are planning to coordinate their own approaches to the problem with this study.

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\$100,000 FOR ADULT EDUCATION has been approved very recently by the New York Legislature for Department of Education staff.

\* \* \*

KU KLUX KLAN was condemned and recommendations were approved to admit 100,000 homeless Jews to the U. S., at the meeting of the Presbyterian Synod of N. Y. at its 64th annual session, N. Y.

\* \* \*

SAID BY PAUL HUTCHINSON in India. Describing the nightly prayer-service on the vacant lot: "There where Gandhi comes, night after night, to render account of his stewardship to the people of India, is the real center of authority in this land of 400 million people."

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PLANNED PARENTHOOD, through the work of the Planned Parenthood Federation's National Clergymen's Advisory Council, has new backing. 3200 Protestant and Jewish clergymen have agreed to assume responsibility in their communities, particularly on two points:

(1) Seek the inclusion of planned parenthood services in hospitals.

(2) Support policies that would permit other welfare agencies in the community to make full use of these services.

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SAID BY GRACE SLOAN OVERTON: "Leaders of youth cannot long continue to uphold a code of morals and a pattern of marriage for which education refuses to educate, economics refuses to support, and society refuses to underwrite, morally."

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THE HIGHLANDER FOLK SCHOOL at Monteagle, Tennessee, has launched a national campaign to raise \$85,000 for a new community house which will serve as a center for the school's activities. A library will be included.

**CIO ENTERS FIELD OF COMMUNITY SERVICES.** Today, problems of labor and the community are identical, say labor leaders. For this reason a national CIO Community Services Committee is launching a broad program intended to "help Jane and John Doe with their out-of-plant problems."

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**HEDLEY S. DIMOCK**, who has been on leave of absence from his job as dean at George Williams College, in order to serve as coordinator of the USO Inter-Agency Training Program, returned to his former position at the beginning of the fall quarter.

\* \* \*

**AMERICA'S SCHOOLS.** In 1946, according to reliable estimates, approximately 2,000,000 youth, six to sixteen years old inclusive, are not enrolled in any school. Some 10,000,000 adults are, for all practical purposes, illiterate.

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**THIRTY THOUSAND NEGROES** were graduated from American colleges in the six years preceding World War II — as many as in the entire previous period of our national life.

## BOOK NOTES

**THEDA KENYON**, *That Skipper from Stonington*. Julian Messner, 538 pages, \$3.00.

A competent author, Miss Kenyon! Through careful research she has gathered up the many threads that composed the life of one of New England's greatest sea captains and inventors, his family, his home, his wife, and his long and eventful life, and woven them into an authentic biographical novel which is a delight to read. Captain Richard Loper stands out as a great, independent, individualistic American, whom it is a joy to the reader to meet.—R. C. M.

\* \* \*

**REGINALD R. GATES**, *Human Genetics*. Macmillan, 2 volumes, 1518 pages, \$15.00.

An enormous amount of research preceded the publication of this study by Emeritus-Professor Gates of the University of London. It is indicated in an index of 89 small type pages and extremely complete bibliographies at the close of each chapter.

He covers every phase of human heredity, and does so in competent manner. Being a scientist, he writes for scientists, using scientific terminology. A layman, with the aid of an etymological scientific dictionary, can get along very well, and will obtain answers to the scores of questions he has been raising. Careful attention is given to both the normal, and the aberrations from normal, both of which are seen now as falling within the range of the inheritance patterns.

The work will serve as a basis for thoughtful, persistent reading, and as a reference work in its field.—L. T. H.

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**BLUEPRINT FOR WORLD CONQUEST.** The official Communist plan, with introduction by William H. Chamberlin. *Human Events*, Inc., 608 S. Dearborn St., Chicago 5.

It seems true that the future of world cooperation depends on the mutual understanding of the United States and the Soviet. To the end of increasing this understanding, Mr. Chamberlin, for twelve years a resident of Moscow, has brought together the three basic documents on which Communism rests: The Statutes, the Constitution and Rules, and the Program of the Communist International. He himself has written an illuminating introduction.—P. G. W.

\* \* \*

**P. F. VALENTINE**, Editor, *Twentieth Century Education*. Philosophical Library, 655 pages, \$7.50.

Thirty educators from American universities combine their resources to discuss the theory and philosophy of American education, psychology in education, science and education, education and society, and a number of problems currently before American schools. A strong chapter of 25 pages deals with religion and morals in the schools.—P. N.

\* \* \*

**JOHN H. MARIANO**, *Shall I Get a Divorce, and How?* Council on Marriage Relations, 141 pages, \$2.00.

Written by an experienced and wise marriage counsellor, this small book is chock full of very sensible advice on how to make marriage a success. He begins with the marriage already consummated and in danger, and inquires what are the reasons, whether they are irreconcilable, raises the question of children, and asks whether divorce will help. He then discusses broad questions of jurisdiction, of residence, of the bases for securing divorce in the several states, and questions of custody and alimony. One who is contemplating divorce, or a counsellor of such persons, will find the book a mine of information sensibly given.—L. T. H.

\* \* \*

**JOHN R. SCOTFORD**, *The Church Beautiful*. Pilgrim Press, 161 pages, \$3.50.

Protestant churches throughout the nation need a guide when they come to face questions of remodeling, rearranging or rebuilding. Dr. Scotford of the Congregational Christian Board, a photographer par excellence, a minister, a layman of wide experience, who has counselled with countless churches on these questions, here presents a practical outline of suggestions covering all phases of the subject. Illustrated with several score excellent photographs.—C. J. W.

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M. E. BENNETT, *College and Life.* McGraw Hill, 530 pages, \$3.25.

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LEWIS J. SHERRILL, *Guilt and Redemption.* John Knox Press, 254 pages, \$2.50.

Dean Sherrill, in these lectures at Union Theological Seminary at Richmond, recognizes first of all, the fact that people are guilty, and recognize the fact. Christianity is the means of redeeming them, but the Christianity must be *Christian*, with certain implications for a sincere, simple living what Jesus taught, and this most church members are unwilling to do. Final responsibility rests, says Dean Sherrill, upon the individual for himself, and for those (as children) whose welfare is his responsibility. Hell becomes the negation of God's presence and the shutting of one's self from Him. Redemption becomes the merging of one's self with God. The argument is closely woven, and draws upon theology, philosophy, and psychology freely.—G. R. T. B.

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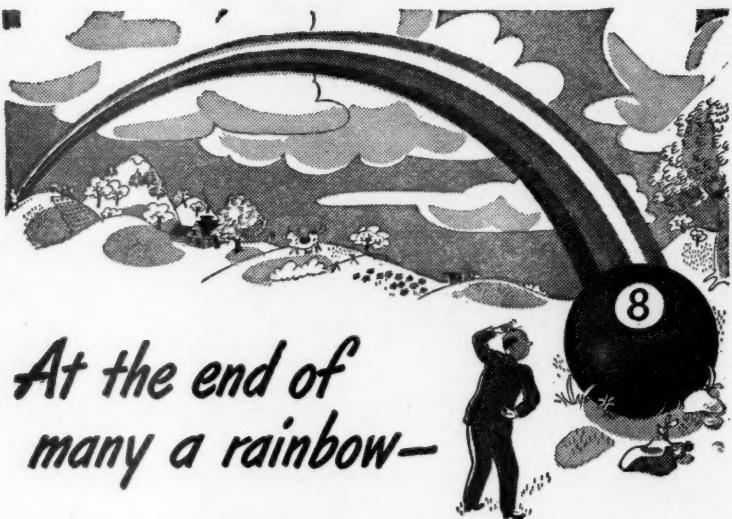
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